



was Bailly the Author of this Book  
was Minister of Evesham in Worcestershire  
in 1611 being at that time Chaplain to  
Sir Henry Drury Doctor of S.<sup>t</sup> Matthews  
Church in Friday Street London &c. &  
proceeded to his Estate College in 1613  
Obtaining for some time before famed for  
his excellent preaching was made one of  
the Chaplains of King James 1. who  
at length nominated him Bishop of  
Bangor to which See he was consecrated  
at Lambeth Decemb: 3. 1616: He  
died in the year 1632 & was buried  
in his Cathedral at Bangor: Magna  
Britannia Worcestershire page 222



TO THE  
High and Mighty Prince  
**CHARLES**  
Prince of *WALES*.

**C***Hrist Jesus, the <sup>1</sup> Prince of Princes, bleſs your Highneſs with length of days, and an increaſe of all Graces; which may make you truely prosperous in this life, and eternally happy in that which is to come.*

*Jonathan ſhot <sup>2</sup> three Arrows, to drive David further off from Saul's fury: and this is the third Epistle which I have written to draw your Highneſs nearer to God's favour, by directing your heart to begin (like Joſiab) in your <sup>3</sup> youth to ſeek after the God of David, (and of Jacob) your Father. Not but that*

<sup>1</sup> 1 Tim. 6.  
15.  
Rev. 12. 13.

<sup>2</sup> 1 Sam. 20.  
20.

<sup>3</sup> 2 Chron.  
34. 3.

## The Epistle

<sup>1</sup> Qui monet  
ut facias,  
quod jam fa-  
cis, ipse mo-  
nendo  
Laudat, &  
hortatu  
comprobat  
acta suo.  
2 Cor. 8. 7.

Mat. 15. 1.

2 Tim. 2. 4.

*I know, that your Highness doth this without mine admonition ; but because I <sup>1</sup> would with the Apostle have you to abound in every grace, in faith and knowledg, and in all diligence, & in your love to Gods Service and true Religion. Never was there more need of plain and unfained admonition : for the Comick, in that saying seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvel : seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not, how to be vainer, nor wickedness how to be more wicked ? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion ; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last days, appears evidently ; because the security of mens eternal state hath so overwhelmed*

( as

## Dedicatory.

*(as Christ foretold it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: and of those who pretend to love God, O God! what sanctified heart can but bleed, to behold how seldom they come to prayers? how irreverently they hear Gods Word? what strangers they are at the Lord's Table? what assiduous spectators they are at Stage-plays? where (being Christians) they can sport themselves to hear the Vassals of the <sup>1</sup> devil scoffing religion, & blasphemously abusing phrases of holy Scripture on their stages, as familiarly as they use their Tobacco-pipes in their bibing-houses. So that he who would now adays seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judg<sup>2</sup> nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think them-*

A 3.

selves

<sup>1</sup> Exemplum accidit, mulieris, Domino recte, quæ Theatrum adiit, & inde cum demonio rediit. Itaque in exorcismo cum oneraretur immundus spiritus quoddam ausus est fidelem aggredi: constanter & iustissime quidem (inquit) feci: In meo eam inveni. Tert. de spect. lib. cap. 26. Therefore Tert. in cap. 6. calls the the stage, Diaboli Ecclesiam, & Cathedralam pestilentiarum.

<sup>2</sup> Jam. 5. 9. Rev. 11. 20.

## The Epistle

Mat. 25. 8.

*selves wise enough, and full of all knowledg) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest Wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end to deceive themselves.*

*And if sometimes some good Book haps into their hands, or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternal life if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter; Security then forthwith whispers the Hypocrite in the ear, that though it be fit to think of these things, yet, It is not yet time; and that, he is yet young enough (though he cannot but know, that many millions as young as himself are already in hell, for want of timely repentance.) Presumption warranteth him in the other Ear,*

## Dedicatory.

Ear; *that he may have time hereafter, at his leisure, to repent: and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatness: And hereupon (like Solomon's sluggard) he yields himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sins; till at last Despair (Security's ugly band-maid) comes in unlooked for, and shews him his Hour-glass: dolefully telling him, that his time is past: and that nothing now remains but to dye, and be damned. Let not this seem strange to any, for too many have found it too true; and more, without more grace, are like to be thus sooth'd to their end; and in the end, snared to their endless perdition.*

*In my desire therefore of the common salvation; but especially of your Highnesse's everlasting welfare, I have endeavoured to extract (out of*

Prov. 6. 10.

Jude ver. 3.



## The Epistle.

*the chaos of endless controversies) the old Practice of true Piety, which flourished before these Controversies which were hatched: which my poor labours (in a short while) come now forth again, the 39. time, under the gracious protection of your Highnesse's favour; and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubabel, Constantine, Theodosius, Edward the VI. Queen Elizabeth, Prince Henry and other religious Princes to be so honoured: that their names (since their deaths) smell in the Church of God like a precious oyntment, and their remembrances sweet as honey in all mouths, and as Musick at a banquet of Wine: whereas the lips of others, who have been godless and*  
irreligi-

*Ecccl. 7. 1.*

*Ecclus. 4. 21.*

## Dedicatory.

irreligious Princes, do rot and stink in the memory of God's people. *And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be \* written in his Book of life in Heaven?*

\* Luke 10.  
20.  
Rev. 17. 8.

*It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is God's speaking unto us) we shall be changed from glory to glory, by the spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, (especially to Princes) What argument is more fit, both for Princes, and People to study, than that which teacheth sinful man to deny himself by mortifying his corruption; that he may enjoy Christ, the Author of his salvation: to renounce these false and momentary pleasures of*

Exod. 34. 29,  
30.

2 Cor. 3. 18.

## The Epistle

*the world; that he may attain to the true and eternal joys of heaven: and to make them truly honourable before God in Piety, who are now only honourable before men in vanity? What charges soever we spend in earthly vanities; for the most part, they either die before us, or we shortly die after them: but what we spend like \*Mary in the Practice of Piety, shall remain our true memorial for ever. For, † Piety hath the promise of this life, and of that which shall never end. But † without Piety there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in heaven. How can Piety but promise to her self a zealous Patron of your Highness; being the sole Son and Heir of so gracious and great a Monarch: who is not only the Defender of the Faith by title, but also a Defender of the Faith in truth, as the Christian world hath taken notice by his learned confuting of Bellarmine's*

\* Matth. 26.

13.

† 1 Tim. 4.

8.

† Principibus  
ad salutem  
sola satis ve-  
ra est pietas,  
absque illa  
verò nihil est  
vel exercitus,  
vel Impera-  
toris fortitu-  
do, vel appa-  
ratus reliqu-  
us. Zozom.  
Eccles. Hist.  
lib. 9. c. 1.

OVER-

## Dedicatory.

*over-spreading Heresies, and his suppressing in the blude of Vorstius Athean blasphemies? and how easie is it for your Highness to equal (if not exceed) all that were before you, in Grace and greatness; if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly and virtuons \* Governours and Tutors: as also that you live in such a time, wherein God's providence, and the King's religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, † that doth good in our Israel both towards God and towards his House: of whom your Highness at all times, in all doubts may learn the sincerity of Religion, for the Salyation of your inward Soul; and the wisest counsel for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highness bears your Religious Father*  
*James,*

\* The Honourable Sir Robert Cary Knight, and the religious Lady Cary his Wife. Mr. Thomas Murray. Sir James Fullerton.

† 2 Chron. 24. 16.  
 The gracious Archbishop of Cant. G.A.

## The Epistle

1 Chr. 28. 9.

James, *speaking unto you, as sometimes holy David spake to his Son Solomon*: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him he will cast thee off for ever.

*To help you the better to seek and serve this God Almighty, who must be your chief Protectour in life, and only comfort in death: I bere once again, on my bended knees, offer my old mite new stamp't into your Highnesse's hands: daily for your Highness offering up unto the most High, my humblest prayers; that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: In all other matters I will ever rest,*

*Your Highness humble Servant,  
during life to be commanded.*

LEWES BAILY.

---

A D  
CAROLUM  
PRINCIPEM.

*Tolle Malos , extolle Pios, cognosce Verbum ;  
Sacra tene, Paci consule, discere pati.*

---

A D V E R T I S E M E N T .

This Book being now exactly Corrected, and purged from many thousand Faults, which have escaped former Impressions, is now also printed in a fair large Roman Character for the Use and Benefit of Aged Persons ; and to be sold by *Edward Brewster*, at the *Crane* in *St. Paul's Church-yard*. 1684.  
The 36. Edition.





TO THE  
Devout Reader.

**I** Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfy whose godly requests, I have done my best endeavour, and withall finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy Salvation as his own. Farewell in the Lord JESUS.

THE



THE CHIEF  
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THE  
PRACTICE  
OF  
PIETY.

Directing a Christian how  
to walk, that he may  
*please God.*

**W**HO *ever* thou art that  
lookest into this *book*,  
never undertake to  
read it; unless thou first *resolv-*  
*est* to become from thine heart,  
an unfeigned *Practitioner of Piety*.  
Yet read it, and that speedily,  
lest before thou hast read it o-  
ver, *God* ( by some unexpected  
death ) cut thee off, for thine  
inveterate *Impiety*.

The



*The Practice of Piety consists*

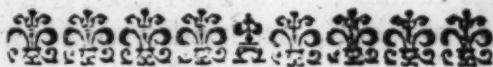
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|---------------------------------------|---|---|--|--|---|-------|---------------------------|
| <i>The Practice of Piety consists</i> | 1. In knowing   | 1. The Essence of God, & that in respect of | 1. The diverse manner of being therein, which are three Persons. | 1. The Father.<br>2. The Son.<br>3. Holy Ghost.  |   |       |                           |
|                                       |   |   | 2. The Attributes thereof, which are either                      | Nominal, or  | 1. Simple-ness.<br>2. Infinite-ness.<br>1. Life.<br>2. Understanding.<br>3. Will.<br>4. Power.<br>5. Majesty. |       |                           |
|                                       |   |   |  |  |   | Real, | 2. Relative, 1. Absolute, |
|                                       |   |   |  |  |   |       |                           |
| 2. In glorifying God aright           | 1. By thy life, in dedicating thy self devoutly to serve him, | Ordinarily,                                 | 1. Privately, in thine own Person.                               | 1. With thy Family every day.<br>2. With the Church on the Sabbath day.<br>Extraordinarily, by { Fasting.<br>Feasting. |   |       |                           |
|                                       |   |   | 2. Publicly,   |  | 1. In the Lord.   |       |                           |
|                                       |   |   | Extraordinarily, by  |  | 2. For the Lord.  |       |                           |
|                                       |   |   | 2. By thy death, in dying  |  |   |       |                           |

Unless

Unless that a man doth truly *know* God, he neither can nor will *worship* him aright: for how can a man \* *love* him, whom he *knoweth not*? and who will *worship* him, whose *help* a man thinks he needeth not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature*? Therefore saith the † Apostle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.*

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *practice*, without the *knowledge* of a mans *own self*: we will therefore lay down the knowledge of *God's Majesty*, and *Man's Misery*, as the first and chiefest grounds of the *Practice of Piety*.

\* Tum Deum amare liber, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus. Bucer. in Psal. 115.  
† Heb. 11. 6. Danda imprimis opera est, ut Deum noverimus, quotquot felices esse volumus. Quid nescis si teipsum nescis?



A PLAIN  
DESCRIPTION  
OF THE

*Essence and Attributes of God,*  
out of the Holy Scripture, so  
far forth as every Christian  
must competently know, and  
necessarily believe, that will  
be saved.

<sup>a</sup> Psal. 143. 3.  
<sup>b</sup> 1 Tim. 6. 16.  
<sup>c</sup> Deut. 1. 4.  
and 4. 35. &  
32. 39. & 6. 4.  
Isa. 45. 5, 6,  
7, 8.  
1 Cor. 8. 4.  
Eph. 4. 5, 6.  
1 Tim. 2. 5.  
<sup>d</sup> Joh. 4. 24.  
2. Cor. 3. 17.  
<sup>e</sup> 1 Kin. 8. 17.  
Psal. 147. 5.  
<sup>f</sup> Deut. 32. 4.  
<sup>g</sup> Exod. 3. 14.  
<sup>h</sup> 1 Cor. 8. 6.  
Act. 17. 25.  
Rom. 11. 36.  
<sup>i</sup> Heb. 1. 3.

**A**lthough no creature can define  
what God is, because he is <sup>a</sup> in-  
comprehensible, and <sup>b</sup> dwelling  
in inaccessible light: yet it hath  
pleased his Majesty, to reveal himself in  
his Word unto us, so far as our weak ca-  
pacity can best conceive him. Thus:

God is that <sup>c</sup> one <sup>d</sup> spiritual and <sup>e</sup> infinitely  
<sup>f</sup> perfect <sup>g</sup> Essence, whose being is <sup>h</sup> of him-  
self eternally.

In the Divine Essence, we are to con-  
sider two things: First, the *diverse* man-  
ner of being therein: secondly, the At-  
tributes thereof.

The *diverse* manner of being therein,  
are called <sup>i</sup> Persons.

A Person is a <sup>k</sup> distinct Subsistence of <sup>1</sup> the whole Godhead.

There are <sup>m</sup> three Divine Persons, the Father, the Son, and the Holy Ghost: these three Persons are not three several substances, but three distinct subsistences; or three divers manner of beings, of <sup>n</sup> one and the same substance, and Divine Essence. So that a Person in the Godhead, is an individual understanding, and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the God-head, there is a <sup>o</sup> plurality, which is not accidental, (for God is a most pure act, and admits no accidents: ) nor essentiall, (for God is one Essence onely) but <sup>†</sup> personal.

in singulis, & singula in omnibus, & unum omnia. Aug. lib. 5. de Trin. cap. ult. <sup>o</sup> Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8. <sup>†</sup> Personæ Divinitatis distinguuntur personaliter, sive *personæ unius* *personæ*.

The Persons in this one Essence are but three. In this <sup>\*</sup> Mystery there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self is neither divided nor distinguished. But the three Persons in the Divine Essence are distinguished among themselves three manner of ways.

1. By their Names.
2. By their Order.
3. By their Actions.

k Joh. 1. 1. &  
5. 31, 37. &  
14. 16.  
l Col. 2. 9.  
Joh. 14. 9.  
m Gen. 1. 26.  
3. 22. and  
11. 7.  
Exod. 20. 2.  
Hos. 1. 4. 7.  
Isa. 63. 9, 10.  
Zach. 3. 2.  
Hag. 2. 5, 6.  
1 Joh. 5. 7.  
Mat. 3. 16,  
17. and 28.  
19.  
Joh. 14. 26.  
2 Cor. 13. 13.  
n Singula  
sunt in singu-  
lis, & omnia

\* Deus est indivise unus in Trinitate & inconfuse trinus in unitate. Justin.

## 1. By their Names, thus :

**T**He first Person is named the *Father* ; first, in respect of his <sup>a</sup> *natural Son* *Christ* : secondly, in respect of the *Eleſt*, his <sup>b</sup> *adopted sons*, that is, those who being not his sons by *Nature*, are made his sons by *Grace*.

The second Person is named the <sup>c</sup> *Son*, because he is <sup>d</sup> begotten of his <sup>e</sup> *Father's Substance*, or *nature* ; and he is called the *Word* : First, because the <sup>f</sup> *conception* of a word in mans mind, is the nearest thing, that in *some* sort can shadow unto us the manner, how he is eternally begotten of his Father's substance : and in this respect he is also called the *Wisdom* of his Father, Pr. 8.

12. Secondly, because that by <sup>g</sup> *him*, the Father hath from the beginning declared his will for our salvation : hence he is called λόγος, quasi λέγων, the Person speaking, with, or by the Father. Thirdly, because he is the chief <sup>h</sup> *argument* of all the *Word* of God ; or that *Word*, whereof God spake, when he promised the blessed Seed to the Father's, under the old Testament.

The third Person is named the <sup>i</sup> *Holy Ghost*, first, because he is <sup>k</sup> *spiritual* without a body : secondly, because he is *spired*, and as it were breathed from both the <sup>l</sup> *Father* and the *Son*, that is, pro-

a Mat. 11. 27.  
Mat. 3. 17.  
b Ilā. 63. 16.  
Eph. 3. 14, 15.  
c Prov. 36. 4.  
d Psal. 2. 7.  
e Heb. 1. 3.  
Phil. 2. 6.  
f Basil. sup. 5.  
Johan. Sicut  
mens cogi-  
tando in se-  
ipsam refle-  
ctitur, &  
λογος in-  
ternum gi-  
gnit: ita meris  
illa æterna,  
quæ est Deus  
pater, in se-  
ipsam intel-  
ligendo re-  
flexa λογος  
æternum mo-  
do ineffabili  
genuit: Et si-  
cut exterior  
λογος, λογος  
interioris ef-  
figies quasi  
est: ita æter-  
nus ille λογος  
ὁπισθεντικος  
æterni Patris  
imago est, &

majestatis character. Heb. 1. 3. g Joh. 1. 18. Iren. l. 4. c. 14.  
h Act. 10. 43. Heb. 1. 1. Luk. 24. 27. Joh. 5. 45. Act. 3. 22, 23,  
24, i Ilā. 63. 10. 2 Cor. 13. 14. k 1 Joh. 4. 13. 2 Cor. 3. 17. l Joh.  
10. 21, 22. Gal. 4. 6.

proceedeth from them both. And he is called *holy*, both because he is <sup>x</sup> *holy* in his own nature, and also the immediate <sup>y</sup> *sanctifier* of all God's Elect people.

2. By their Order ; thus,

**T**HE Persons of the Godhead are either the *Father*, or those which are <sup>a</sup> of the *Father*.

The *Father* is the <sup>b</sup> *first* person in the glorious *Trinitie*, <sup>c</sup> having neither his *being* nor *beginning* of any other, but of himself, *begetting* his *Son*, and together with his *Son*, sending forth the *Holy Ghost* from everlasting. The persons which are of the *Father*, are those, who in respect of their personal existence have the *whole Divine Essence*, eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *holy Ghost*.

The *Son* is the second *Person* of the glorious *Trinitie*, and the *only begotten Son* of his *Father*, not by *Grace*, but by *nature*; having his <sup>d</sup> *being* of the *Father* alone, and the *whole being* of his *Father*, by an eternal, and incomprehensible generation: and with the *Father*, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, he is of *himself*, but in respect of his *Person*, he is, by an eternal generation, of his *Father*. For the *Essence* doth not beget an

x 1 Pet. 1.  
15, 16.  
y 2 Cor. 3. 18.  
1 Thes. 5. 23.  
1 Pet. 1. 2.

a Origo essentialis in divinis nulla est : origo personarum locum habet in Filio, & Spiritu sancto. Pater enim est prior Filio, non tempore, sed ordine. Alit.  
b Mat. 28. 19.

c 1 Joh. 5. 7.  
c Ideo dicitur Pater, ἀναρχὸς & ἀγένητος.

d Filius Dei ὁ λόγος, quoad essentialiam absolutam, est quidem a se ipso & ἀντὶ-θεος sed ratione τῆς πρὸς ὑπαρχούσης sive esse personalis per æternam generationem à Patre exi-

stit : ideoque non est ἀντὶθεος. John 6. 38. 27. John 5. 19.  
Mic. 5. 1. Joh. 1. 1.

B

Essence,



e Psal. 2. 7.  
Heb. 1. 5.

Aliud est ha-  
bere Essenti-  
am divinam  
à seipso : &  
habere essen-  
tiam divinam  
à seipsa existi-  
entem: remo-  
tā enim relati-  
one ad Patrem  
sola restat  
Essentia, quæ  
est à seipsa :  
hinc Filius  
dicitur prin-  
cipatus, non  
essentiatus.

Th. Sum.

pag. q. 33.

f Joh. 15. 26.

Joh. 16. 15.

Therefore

Rom. 8. 9.

the Holy  
Ghost is cal-  
led the Spirit  
of Christ.

g Spiritus S. à

Patre & à Filio

procedit, tan-

quam ab uno

& eodem

principio, in

duabus tan-

tum personis

subsistente,

non autem

tanquam à

duobus ac

diversis principiis.

4 Hinc Dei nomen sæpe in scripturis Patri & Filio

tribuitur. Joh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24.

Essence, but the \* person of the Father begetteth the person of the Son, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the third Person of the blessed Trinity, <sup>e</sup> proceeding and sent forth, equally from <sup>g</sup> both the Father and the Son, by an eternal and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation; so the holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son, before the holy Ghost proceeding from both.

This Order serves to set forth unto us two things: first, the manner how the Trinitie worketh in their external actions: as that the Father worketh of himself, by the Son and the holy Ghost; the Son from the Father, by the holy Ghost; the holy Ghost, from the Father and the Son. Secondly, to distinguish the first and immediate beginning, from which those external and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and original of the Trinitie, the beginning of all external working: the \* Name of God in relation, and the title of Creator in the

*Creed*, are given in a special manner to the *Father*; our *Redemption* to the *Son*; and our *Sanctification* to the person of the *holy Ghost*, as the immediate agents of those actions.

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the *Father*, not to the *holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three persons, but for *nature* they are co-essential, for *dignity* coequal, for *time* coeternal.

The whole divine *Essence* is in every one of the three persons; but it was incarnated *only* in the *second* person of the *Word*, and not in the person of the *Father*, or of the *holy Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*; in giving his *first* and *only* begotten *Son*, to be incarnated, and to suffer death for man's salvation.

Secondly, that he who was in his *Divinity* the *Son* of God, should be in his *Humanity* the *Son* of Man: lest the name of *Son* should pass unto another, who by his eternal nativité was not the *Son*.

lus. Melan. Urqui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne non filii ad alterum transieret qui non esset eterna nativitate filius. Aug.

b Mat. 11. 25, 26, 27.  
Joh. 5. 19, 20, 21, 22, 23.

Joh. 11. 41, 42.

Joh. 12. 49.

c 2 Cor. 5. 18, &c.

d Incarnatio Verbi propriè non Patri nec Spiritui sancto nisi κατ' ἰουδαϊαν, σαυατορπιαν competit.

Damas. 1. de ortho. fid. c.

13. Implevit carnem Christi Pater & Spiritus S. sed maiestate non susceptione. Aug. term. 3. de Temp.

Joh. 3. 16.

Rom. 8. 12, and 5. 8, 10.

Hoc mirum fedas semper mens cogitat, uno hoc ne dubitaredere parta sa-

d Congruēbat  
filium assu-  
mere huma-  
nam natu-  
ram, ut hæc  
persona quæ  
est substanti-  
alis imago æ-  
terni Patris  
restitueret  
imaginem  
Dei in nobis  
corruptam.  
Athan.

e Heb. 2. 17,  
18.

Heb. 4. 15.  
Infirmitates  
meræ priva-  
tionis, non  
pravæ dispo-  
sitionis.

f Humana  
natura est  
distinctum  
individuum  
à naturâ di-  
vina, etsi non  
sit distincta  
persona.

Keck. Syst.  
Theol. lib. 3.  
p. 119.

g Uniti Hy-  
postaticè De-  
um & homi-  
nem, nihil est  
aliud quam  
naturam hu-

manam non habere propriam existentiam, sed assumptam esse à  
Verbo æterno, ad ipsum verbi substantiam. Bellar. de incarnat.  
lib. 3. cap. 8. h Salvis & distinctis manentibus proprietatibus natu-  
ræ tam assumentis, quam assumptæ.

Thirdly, Because it was <sup>d</sup> meetest,  
that that *person* who is the *substantial*  
*Image* of his eternal *Father*, should re-  
store in us the *spiritual Image* of God,  
which we had lost.

In the *Incarnation*, the *Godhead* was not  
turned into the *Manhood*, nor the *Man-*  
*hood* into the *Godhead*: but the *Godhead*,  
as it is the *second person*, or *Word*, assum-  
ed unto it the *Manhood*, that is the *whole*  
*nature of man*, body and soul; and all  
the *natural properties* and <sup>e</sup> *infirmities*  
thereof, *sin* excepted.

The *second Person* took not upon him the  
<sup>f</sup> *person* of man, but the *nature* of man. So  
that the <sup>g</sup> *humane nature* hath no personal  
*subsistence* of its own, ( for then there  
should be *two Persons* in *Christ*; ) but it  
subsisteth in the *Word*, the *second Person*.  
For, as the soul and body make but one  
person of *Man*; so the *Godhead* and *Man-*  
*hood* make but one *Person* of *Christ*.

The two *natures* of the *God-head* and  
*Manhood* are so *really united* by a *perso-*  
*nal union*, that as they can never be sepa-  
rated asunder, so are they not <sup>h</sup> *con-*  
*founded*; but remain still distinguished  
by their several *essential properties*, which  
they had before they were united. As  
for example; the *infiniteness* of the *Divine*  
is not communicated to the *humane na-*

ture;

ture ; nor the finiteness of the humane, to the divine nature.

Yet by reason of this personal union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God <sup>i</sup> purchased the Church with his own blood : And <sup>k</sup> that he will judge the world by that Man whom he hath appointed. Hence also it is, that though the humanity of Christ be a created, and therefore a finite and limited nature, and cannot be every where present, by actual position, or local extension, according to his <sup>l</sup> natural being : yet because it hath communicated unto it the personal subsistence of the Son of God, which is infinite, and without limitation ; and is so united with God, that it is no where severed from God ; the body of Christ, in respect of his <sup>m</sup> personal being, may rightly be said to be every where.

3. The actions by which the three persons be distinguished.

THE actions are of two sorts ; either External, respecting the creatures ; and those are after a sort common to every one of the three persons : or internal, respecting the persons onely amongst themselves, and are altogether incommunicable.

The External and communicable Actions of the three Persons are these :

The creation of the world, peculiarly

B 3

belong-

i Act. 20. 28.

k Act. 7. 31.

Dr. Field of the Church. book 3. c. 35.

l Secundum esse naturale Christus non est ubique.

m Secundum esse personale Christus est ubique.

In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

<sup>a</sup> Rom. 11.

36.

<sup>b</sup> As redemption, Aet.

20. 28. and sanctification

1 Pet. 1. 2. to the Father.

Creation,

1 Joh. 3. and Sanctification,

1 Cor. 1.

2. to the Son.

Creation,

Psal. 33. 6.

and Redemption, Eph.

4. 30. to the Holy Ghost.

Joyntly all to each, 1 Cor.

6. 11.

Opera Trinitatis ad extra

indivisa, ad intra divisa.

Personæ nomen, non est

aliquid ab essentia ab-

stractum ac separatum.

Filius Dei f. disp. 2. Ter-

sona est ipsa essentia di-

vena, contra-

cta ad certum & peculia-

rem subsistendi mo-

dum. Zanch.

nec gignitur,

belonging to God the *Father* : The redemption of the Church to God the *Son* : And the sanctification of the Elect, to God the *holy Ghost*. But because the <sup>a</sup> *Father* created, and still governeth the world by the *Son* in the *holy Ghost*, therefore these external actions are indifferently in <sup>b</sup> *Scripture*, oftentimes ascribed to each of the three persons, and therefore called *communicable* and divided *Actions*.

The *internal* and *incommunicable Actions*, or Properties of the three Persons are these :

1. To beget ; and that belongeth only to the *Father* : who is neither made, created, nor begotten of any.

2. To be begotten : and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To proceed from both : and that belongeth only to the *holy Ghost*, who is of the *Father* and the *Son* ; neither made, nor created, nor begotten, but proceeding.

So that when we say, that the Divine *Essence* is in the *Father unbegotten* : in the *Son begotten* : and in the *holy Ghost proceeding* : we make not three *Essences*, but only shew the divers manners of *subsisting*, by which the same most simple, eternal, and unbegotten *Essence* subsisteth in each Person : namely, that it is not in the *Father* by generation : that it is in the *Son* communicated from the *Father* by generation : and in

Persona gignit & gignitur : Essentia nec gignit nec gignitur, sed communicatur. Alst.

the

the holy Ghost communicated from both the Father and the Son by proceeding.

These are incommunicable *Actions*; and do make, not an essential, accidental, or rational, but a real distinction betwixt the three persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit; proceeding from both; though there is but one and the same *Essence* common to \* all three. As therefore we believe, that the Father is God, the Son is God, and the Holy Ghost is God: so we likewise believe that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction; the person of the one, is not, nor never can be, the person of the other. The three persons therefore of the Godhead, do not differ from the *Essence*, but *formally*: but they differ really one from another, and so are distinguished by their *hypostatical* proprieties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father: and the holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is that the Scriptures use the name of God two manner of wayes: Ei-

sed formaliter, τὸ λόγος, sive ratione ratiocinante: *Essentia* divinā non differt à personis, ut res à rebus, sed ut res à suis modis, nam in Deo non est res & res, sed res & modus rei.

a Quum unum cogito, trium incomprehensibili luce involvor. Nazian.

b Quamvis persona cum *Essentia* non sit omnino idem, non tamen ab ea est omnino aliud. Differt enim non numero, quia sic in divinis foret quaternitas; non re, quia *essentia* de personis prædicatur,



c. & *συστός*.

Nomen Dei  
essentialiter  
positum,  
non minus  
Filium &  
Spirium  
Sanctum,  
quàm Patrem  
designat.

*διὰ τὸ ἐκ τῆς*  
*αὐτῆς* Sacra-  
mentum hoc  
venerandum,  
non scru-  
tandum,  
quomodo  
pluralitas  
sit in unitate,  
& unitas in  
pluralitate.

Scrutari hoc

temeritas est, credere pietas, nōsse verò, vita eterna. Bern. \* Ne-  
que ad loquendum dignè de Deo lingua sufficit, neque ad percipien-  
dum intellectus praevalet: magis ergo glorificare nos convenit De-  
um, quòd talis est, qui & intellectum transcendit, & cognitionis  
initium superat. Chrysost. Hom. 2. Heb. f De Deo loqui etiam verè  
periculosissimum est. Arnob. g Linguà, mente & cogitatione ho-  
resco, quoties de Deo sermonem habeo. Naz.

ther \* *Essentially*, and then it signifieth the  
*three Persons* conjoynly; or *Personally*,  
and then by a *Synecdoche* it signifieth but  
*one* of the three Persons in the *Godhead*.  
As the *Father*, 1 Tim. 2. 5. or the *Son*,  
Añ. 20. 28. 1 Tim. 3. 16. or the *holy Ghost*,  
Añs 5. 4. 2 Cor. 6. 16.

And because the Divine Essence (com-  
mon to all the three persons) is but *one*,  
we call the same, *Unity*. But because there  
be *three distinct Persons* in this one indivi-  
sible Essence, we call the same, *Trinity*.  
\* So that this *Unity* in *Trinity*, and *Trinity*  
in *Unity*, is a holy *mystery*: rather to  
be religiously adored by *faith*, than *curi-*  
*ously* searched by *reason*, further than God  
hath revealed in his Word.

*Thus far of the diverse manner of being in  
the Divine Essence: now of the Attributes  
thereof.*

Condescen-  
dit nobis De-  
us, ut nos  
conſurgamus  
ei. Aug. de  
ſpec. c. 11.

**A** *Attributes* are certain descriptions of  
the Divine Essence, delivered in the  
Scriptures, according to the *weakness* of  
our *capacitie*, to help us the better to  
understand the *nature* of God's Essence,  
and to discern it from all other Essences.

The



The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal* Attributes are of three sorts: 1. Those which signify God's *Essence*: 2. The *Persons* in the *Essence*: 3. Those which signify his *essential works*.

Of the first sort, is the name <sup>a</sup> *Jehovah*, or rather <sup>b</sup> *Jehueh*, which signifieth *eternal being of himself*; in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18. God tells *Moses*, *Exod.* 6. 3. *That he was not known to Abraham, Isaac and Jacob, by his name Jehovah.* Not but that they knew this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God <sup>c</sup> *effecting indeed*, that which he *promised* them; in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaan's Land*; and so to be not only *God Almighty*, by whom all things were made; but also *performing indeed* to the children, that which he promised in his word to the *Fathers*, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal creation* had his absolute being, *Gen.* 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

<sup>a</sup> *Exod.* 15. 3.

Ab Havah vel Haiah, Esse: nam ita Deus est à seipso, ut sit suum esse & αὐτοῦν.

Omnes hujus nominis litteræ sunt spirituales, ut denotetur Deum esse spiritum.

<sup>p</sup> *Mart.* loc.

com. cap. 11.

<sup>p</sup> *Montan.*

de arc. firm.

c. 1.

<sup>b</sup> *Jehovah* non habet plurale, & in scripturis soli vèro Deo tribuitur.

<sup>c</sup> *Locus* *Exod.*

6. 3. intelli-

gendus est

de gradibus

divinarum

patefactio-

num. *Ger.* loc. 3. de *Nat. Dei.* Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. *Alsted. Lex. Thcol.* cap. 2.

deliverance, to be the *Rule of Righteousness*; after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be \* no sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us :  
First, what God is in himself, namely,  
† an eternal being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises : for he is named *Jehovah*, not only in respect of being, and causing all things to be ; but especially in respect of his *gracious promises*, which without fail he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us , that because he hath promised, he will surely upon \* our repentance forgive us all our sins ; at the time of death, <sup>b</sup> receive our Souls ; and in the resurrection \* raise up our Bodies in glory to life everlasting.

The second Name denoting God's Essence, is *Eheieh* ; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH* : and signifieth, I AM, or I WILL BE ; for when *Moses* asked God by what Name he should call him, God then named himself, *Eheieh Asher Eheieh* ; I am that

I

\* Quod licet scribere, effari cur non liceret?

Theod. in Epit.

† Ens æternum αὐτοῦ ὄντος ἐστὶν.

In promissionibus Jehovah est αὐτ.

a Isa 55. 7.

b Joh. 12. 26.

Joh. 14. 2. 3.

c Job 6. 40.

Joh. 11. 5.

*I am*: or *I will be that I will be*: signifying, that he is an eternal, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero*, *I will be that I will be*. This name in the New Testament is given to our Lord Christ, when he is called Alpha and Omega, The beginning and the ending, † which is, which was, and which is to come: The Almighty. Apoc. I. 8. For all time past and to come, is aye present before God. And to this name, Christ himself alludeth, Joh. 8. 58. Before Abraham was, I A M.

This Name should teach us likewise to have always present in our minds our first creation, present corruption; and future Glorification; and not content our selves with *I was good*, or *I will be good*, but to be good presently; that when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth Lord, because he is the \* beginning and Being of beings. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is *Kúeu*, Lord, used often in the New Testament: for *κύρις*, or *κυριεύς*, signifi-

† *ὅς ἐστιν ὁ ὢν καὶ ὁ ἔρχομενος.*

\* Deus est causa causarum & Ens entium.

a Psal. 68. 19.  
Psal. 101. 18.  
Psal. 106. 1, 48.

Pf. 111. 1, &c.  
Pf. 112. 1, &c.  
Psal. 113. 19.  
Psal. 115. 17, 18.

Psal. 116. 19.  
Psal. 118. 5, 14.

Psal. 125. 34.  
Junius in Eremico.

<sup>a</sup> αὐτοκύριος.  
Polan. Synt.  
Theol. l. 2.  
c. 6.

<sup>b</sup> Mal. 1. 6.

<sup>c</sup> Plato in  
Cratyl.

Hinc illud  
Virgil. Deum  
namque ire  
per omnes  
Terrasque  
tractusque  
maris. Zanch.

<sup>d</sup> Deus est  
lux αἰγιόχοι-  
τες.

signifieth *I am*. Hence κύριος, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of <sup>a</sup> himself Lord of all. This Name should alwayes put us in remembrance to <sup>b</sup> obey his Commandments, and to fear his Judgments, and submit our selves to his blessed will and pleasure, saying with *Eli*; *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is Θεός, God, 600 times used in the New Testament: and of prophane Writers commonly. It is derived <sup>c</sup> ἀπὸ τῆς θεῖν, because he runs thorow and compasseth all things: or ἀπὸ τῆς αἰθερ, which signifieth, to burn and kindle: for God is *Light*, and the Author both of *Heat*, <sup>d</sup> *Light*, and *Life*, in all Creatures, either immediately of himself, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively*, to Magistrates, or *falsely* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternal Essence* of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them, in their wonderful frame and order. *God seeth all in all places*: Let us therefore every where take heed what we do in his sight.

*Thus*

Thus far of the names which signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one, \* *Elohim*.

*Elohim* signifieth the mighty Judges : it is a name of the plural number , to expresse the Trinity of Persons in † Unity of Essence. And to this purpose the holy Ghost beginneth the holy Bible with this plural name of God, joyned with a Verb of the singular number ; as *Elohim Bara*, *Dii creavit*, ‡ The mighty Gods , or all the three Persons in the Godhead created. The Jewes also note in the Verb **ברא** *Bara* consisting of three Letters, the mystery of the Trinity , By **ב** *Beth* , *Ben* , the Son : by **ר** *Resh* , *Ruah* , the Spirit : by **א** *Aleph* , *Ab* , the Father. But this holy mystery is more clearly taught by *Moses*, *Gen.* 3. 23. And *Jehovah Elohim* said ; Behold, the Man is become as one of us, And *Gen.* 19. 24. *Jehovah* rained upon *Sodom* and upon *Gomorrha*, brimstone and fire from *Jehovah* out of Heaven : § that is God, the Son, from God the Father, who hath committed all judgment unto the Son, *Joh.* 5. 22. See *Psal.* 33. 6. *Isa.* 53. 9, 10. The singular number of *Elohim* is *Eloah* , derived of *Alah* , he swore ; because that in all weighty causes, when necessity requireth an oath to decide the truth, we are onely to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used,

\* Nomen *Elohim* est personarum *Διαχρίττων*. Alsted.

† Quum *Elohim* de una persona dicitur, Synecdochicè dictum est propter Essentiae unitatem. Junius.

‡ The like you may read, *Deut.* 6. 4. *Josh.* 24. 19.

§ Sic *Marcus Arethusius* in *Smyrnenfi Concilio sanctè exposuit*. *Socrat. Eccles. Hist.* 1. 2. c. 30.

<sup>a</sup> This place well urged, had grinded Arius in pieces.

Elohim Kedoshim Hii, Dii sancti ipse.

as *Hab.* 3. 3. *Job* 4. 9. *Job* 12. 4. and 15. 8. 36. 2. *Psal.* 18. 32. *Psal.* 114. 7. Once it hath a Noun plural joyned to it, \* *Job* 35. 10. None saith, Where is Eloah Gosai, the Almighty my Maker? to note the mystery of the eternal Trinity. Many times also Elohim, the plural number, is joyned with a Verb singular, to express more emphatically this Mystery, *Gen.* 35. 7. 2 *Sam.* 7. 23. <sup>b</sup> *Job.* 24. 19. *Jer.* 10. 10. Elohim is also sometime Tropically given to Magistrates, because they are God's Vicegerents, as to Moses, *Exod.* 7. 1. Jehovah said unto Moses, I have made thee Elohim to Pharaoh, that is, I have appointed thee an Ambassador to represent the person of the true three-one God, and to deliver his message and will unto Pharaoh. As oft therefore as we read or hear this name Elohim, it should put us in mind to consider, that in one divine Essence there are three distinct Persons, and that God is Jehovah Elohim.

Now follow the Names which signifie God in Essential works, which are these five especially.

<sup>c</sup> Hence Eli in Hebrew, as *Mat.* 27. 46. and *Eloi* in the Syriack, as *Mat.* 15. 31. doth signifie, my God. 2 *Chro.* 32. 8.

1. **E**L, which is as much as the strong God, \* and teacheth us, that God is not onely most strong, and fortitude it self, in his own Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esay* 9. 6. *El Gibbor*, The strong, most mighty God. Let not God's children fear



fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, \* That is, *Omnipotent*. By this name, God usually styled himself to the Patriarchs, *I am El Shaddai, the strong God, Almighty*. Because he is perfectly able to defend his servants from all evil: to bless them with all spiritual and temporal blessings, and to perform all his promises, which he hath made unto them for this life, and that which is to come. This name belongeth *only* to the God-head, and to no creature, no, not to the *humanity of Christ*. This may teach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. † *Adonai*, My Lord. This name, as the *Masorets* note, is found 134 times in the Old Testament. Analogically it is given to Creatures, but properly it belongeth to God alone. It is used, *Malac.* 1. 6. in the plural number, to note the *mystery* of the holy *Trinity*. If I be *Adonim*, *Lords*, where is my fear? *Adoni* the singular: *Adonim* the plural number. This name is given to *Christ*, *Dan.* 9. 16. *Cause thy face to shine upon thy sanctuary that is desolate, for Adoni, (the Lord Christ) his sake*. The hearing of this holy name, may teach every man to obey God's Command-

\* The 70. turns it *παντοκράτωρ*; It is derived of *Dai* sufficiency, and the Relative *U*, the same that *αὐτοῦ*, or of *Shad*, a Dugge, because God feeds his children with sufficiency of all grace, as the loving mother, the child, with the milk of her breasts.  
† A name compounded of *Ai*, My, & *Adon*, Lord. *Adon* derivatur ab *Eden*, basis quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon Dominus*, cui rei

domesticæ cura incumbit, & ei tanquam columnæ inicitur. Quando de creaturis usurpatur *Adonai*, est *Idol* cum *patach*: sed de Creatore cum *camez*. Ab *Adonai* manasse videtur Ethnicorum *Αδωναι*.

ments,



ments, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God; that he may say with *Thomas*, *Thou art my Lord and my God.*

4. *Helion*, that is, *most High*, *Psal.* 9. 2. *Psal.* 91. 9. and 92. 9. *Dan.* 4. 17, 24, 25, 34. *Ast.* 7. 48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be born of her, should be the † Son of the *most High*, *Luk.* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness. \* Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriack name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the Lord's Prayer. Secondly, *Personally*, as *Mat.* 11. 25. For God is *Christ's* Father by nature, and *Christians* by adoption and grace. *Christ* is called the everlasting Father, *Isa.* 9. 6. because he regenerates us under the New Testament. God is also called † the Father of lights, *Jam.* 1. 17. because God dwelleth in inaccessible light, *1 Tim.* 6. 16. and is the Author, not only of the Sun's light, but also of all the light, both of natural reason, and supernatural grace,  
Which

6 οὐδὲ ὕψους  
So the divel  
stiled Christ  
the Son of  
God, The  
most High,  
*Luk.* 8. 28.  
\* For what  
is earthly  
greatness,  
compared  
to Gods  
Highness?

† Πατήρ  
τῶν ἐσθλῶν.  
Of whose  
substance the  
light of the  
Sun is but a  
shadow.

<sup>b</sup> Which lightneth every man that cometh into the World. This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we should love him again as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred names of God, but we should thereby be put in mind of his *goodness* unto us, and of our *duties* unto him. And then should we find how comfortable a thing it is, to do every thing in the *Name* of God. A phrase usual in every mans *tongue*: but the true comfort thereof (through ignorance) known to few mens *hearts*.

<sup>b</sup> Joh. 1. 9.

It is a great *wisdom*, and an unspeakable matter for the strengthening of a Christians *Faith*, to know how, in the mediation of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our love to God, and of God's *favour* to us. <sup>c</sup> Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, &c. And it is a great strengthening of faith, with understanding to begin every action in the name of God.

<sup>c</sup> Psal. 91. 14, 15.

Thus

*Thus far of the nominal Attributes.*

The *real attributes* are of two sorts: either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to *God alone*.

These are two: *simpleness* and *infiniteness*.

*Simpleness* is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either *sensible*, or *intelligible*: so that whatever he is, he is the same essentially.

It hinders not God's *simpleness* that he is three; because God is three, not by *composition of parts*, but by *coexistence of Persons*.

*Infiniteness* is that whereby all things in God are void of all *measure*, *limitation*, and *bounds* above and beneath, before and after.

From these two do necessarily flow three other *Absolute attributes*.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, <sup>c</sup> filling heaven and earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present. There are four degrees of *God's*

Intelligentiæ habent a-  
liquid simile  
materiæ, ali-  
quid simile  
forma. Solus  
Deus simplex  
est, in quo ni-  
hil in poten-  
tia, sed in actu  
omnia, imò  
ipse purus,  
primus, me-  
dius, ultimus  
actus. Scal.  
Exerc. 6. Sect.  
2. Just. Mar-  
tyr. qu. 129.  
ad Orthodo-  
xos.

<sup>b</sup> Intelligentiæ, cum sint  
entia alia ab  
infinito En-  
te, finita esse necesse est: nam, duo infinita nequeunt esse, neque

in naturâ, neque extra naturam. Essent n. duo principia prima. Scal. Exerc. 359. Sect. 3. & Acts 7. 48. Psalm 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Psalm 139. 5, &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in dimidia parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor; sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia verò nusquam. Trism.

presence :

presence : the first is *universal*, by which God is *repletively*, every where ; *inclusively*, no where.

Secondly, *Special*, by which God is said to be in *heaven*, because that \* there his *Power*, *Wisdom*, and *Goodness*, is in a more excellent manner seen and enjoyed : as also because that usually he doth from thence pour forth his *Blessings* and *Judgments*.

Thirdly, *more special*, by which God <sup>b</sup> dwelleth in his *Saints*.

Fourthly, *more special*, and altogether singular, by which the *whole fulness* of the *Godhead* <sup>c</sup> dwelleth in *Christ* bodily.

2. *Unchangeableness*, whereby God is void of all change : both in respect of his <sup>d</sup> *Essence* and <sup>e</sup> *Will*.

3. *Eternity*, whereby God is without beginning of days, or end of time ; and without all bounds of <sup>f</sup> *precession*, or *succession*.

Thus far of the *absolute Attributes* ; now of the *relative* , or such which have reference to the *Creatures*.

Those are five.

1. *Life*. 2. *Understanding*. 3. *Will*.
4. *Power*. 5. *Majesty*.

1. **T**HE *Life of God* is that, by which, as by a most pure and perpetual *Act*, he not only liveth of *himself*, but is also that ever and *over-flowing* Fountain of *life*, from which all creatures derive their  
8 lives :

\* Psal. 19. 1.  
 Hof. 2. 21.  
 b 1 Cor. 3.  
 16. & 6. 19.  
 2 Cor. 6. 16.  
 c Col. 2. 8.  
 d Rom. 1. 23.  
 Isa. 40. 28.  
 Psalm 102.  
 27, &c.  
 e Rev. 1. 8.  
 1 Sam. 15. 29.  
 Num. 23. 19.  
 Mal. 3. 6.  
 Rom. 11. 29.  
 Jam. 1. 18.  
 Pœnitentia  
 cùm de Deo  
 enunciatur,  
 non affe-  
 ctum in Deo  
 sed effectum  
 Dei in homi-  
 nibus signifi-  
 cat. Alsted.  
 f Isa. 44. 6.  
 Jam. 5. 19.  
 Dan. 6. 26.  
 Heb. 12.  
 Rev. 4. 8.  
 Creaturæ  
 quædam  
 æternæ sunt  
 à posteriori :  
 à priori solus  
 Deus est æter-  
 nus. Alsted.  
 Lex. Theol.  
 cap. 2.

g Act. 17. 25.  
28.

Act. 14. 15.

Pfal. 42. 2.

Pfal. 36. 19.

Joh. 5. 26.

Heb. 3. 12.

*h* Hence it is  
thats God is  
called of the  
Hebrews *E-*  
*heie*, so like-  
*Echeie*: and  
as of the Gre-  
cians, *ὁ αὐτός*,

so also *ὁ ὢν*:

and as of the

Latines, *pr-*

*imum ens*,

so also *pr-*

*imum vivens*:

for to *be*, and

to *live*, is all

one and the

same in God.

*i* 1 Kin. 8. 39.

Pfal. 44. 21.

Psal. 139.

1, &c.

Jer. 17. 10.

and 20. 12.

Luk. 16. 15.

Act. 1. 24.

Heb. 4. 12.

Rom. 11. 33.

and 16. 17.

1 Tim. 2. 19.

Matth. 7. 13. *k* *Intellectus, scientia, & sapientia in Deo non distinguuntur.* Tilen. *Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia.* Kerkerm. Πάντα ἰδὼν ὥς ἐφθαλμὸς καὶ πάντα νοήσας. Hel. lib. ἡγ καὶ ἡμῖν. Sap. Hence the Platonicks term God *ἰσότην*, all-eye, seeing all.

*lives*, so as that in him they live, move, breathe, and have their being. And because only his *Life* differs not from his *Essence*; therefore God is said only to have immortality, 1 Tim. 6. 16.

2. The *Understanding*, or *Knowledge* of God, is that whereby (by one pure *Act*) he most perfectly *i* knoweth in himself all things that ever were, are, or shall be: Yea, the thoughts and imaginations of mens hearts. This *Knowledge* of God is either *general*, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the *Lot* of contingency, and to things necessary, the *Law* of necessity. And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both *Men* and *Angels*. Or secondly, *special*, called the knowledge of *Approbation*, by which he particularly knoweth, and graciously acknowledgeth only his *Elect* for his own.

\* *Understanding* also contains the *Wisdom* of God, by which he most wisely created all things of nothing, in number, measure and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

3. The *Will of God* is that, whereby of necessity he willet *himself*, as the *sovereign good*: and (by willing himself) willet most <sup>a</sup>freely <sup>e</sup>all other good things, which are out of *himself*.

The *Will of God*, though in it self it be but one, as is his *Essence*, yet in respect of the diversitie of *objects*, and *effects*, it is call'd in the Scriptures by divers names: as,

1. *Love*, whereby is meant God's eternal <sup>e</sup>good will, whereby he ordaineth his Elect to be freely saved through Christ, and <sup>e</sup>bestoweth on them all necessary graces for this life, and that to come, <sup>h</sup>taking pleasure in their persons and services.
2. *Justice* <sup>i</sup>is God's constant will, whereby he <sup>k</sup>recompenseth men and angels, according to their works, <sup>l</sup>punishing the impenitent according to their *deserts*, called the justice of his *wrath*: and <sup>m</sup>rewarding the faithful, according to his promises, called the justice of his *Grace*.
3. *Mercy*, which is <sup>n</sup>Gods meer good will, and ready affection to forgive

e 1 Tim. 2. 5.  
Rom. 9. 19.  
Ephes. 1. 5.  
d Deus voluntate sua cuncta constituit. Trism.  
in 4. Dial.  
Pim. Hinc Orpheus Deum vocat necessitatem, ratione sc. inferiorum, quod omnia ipsi parere cogantur. e Voluntas Dei semper impletur aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam, quando peccamus; a nobis impletur, quando bonum facimus. Aug. Ench. c. 100. Rom. 9. 11, 13. Jam. 1. 21.  
f 1 Joh. 3. 1.

g Psal. 45. 7. h Gen. 4. 4. i Norma justitia divina, est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult. Eph. 1. 11. k Rom. 2. 5. 2 Thess. 1. 6, &c. 2 Tim. 4. 8. Deut. 7-9, 10. l Deus principium & finem & media rerum omnium tenens, recteque linea incedens e vestigio habet suum divina legis vindicem, simul ut quicquam sanctionum ejus pratermissum est. Aristot. lib. de mundo. m Rom. 9. 15, 16. Ezech. 16. 6. n Psal. 103. 8, &c. Tit. 3. 4. Semper invenies Deum benigniorem quam te culpabiliorem. Serm. 11. Bern. Vindicta gladium, misericordia oleo semper acuit. Niceph. lib. 17. cap. 3.



o Psal. 145. 7.  
9, 16.

Mar. 16. 17.

In creaturis  
multa inveni-  
untur bona, er-  
go Creator  
multo magis  
est bonus. Imo

et creātor,  
etiam bonus.

p Josu. 13. 14.

Psal. 149. 6.

Num. 23. 19.

Veritas est har-

monia tum in-

tellectus &

verborum cum

rebus, tum

etiam rerum

ipsarum cum

Ideis in mente

divina. Reck.

Veritas Dei

in verbis, fides

Dei dicitur,

quod certo si-

ent, quia ab ip-

so dicta sunt.

Item constan-

tia, quia sen-

tentiam non

mutat. Polan.

q 2 Pet. 3. 9.

Rom. 2. 4.

Gen. 5. 16. r 1 Pet. 1. 5. 1 Thess. 4. 3. Heb. 12. 14. Mar. 15. 9. Q. uanta

sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate

alio velantes clamant, Sanctus, Sanctus, Sanctus Jehovah zabaoth!

Isa. 6. 2, 3. s Psal. 106. 23, 29, 40, 41. Num. 25. 11. Ira Dei non

est aliud, quam voluntas puniendi. Aug. 15. de civ. Dei, cap. 15.

Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non passio-

nem mentis, sed ultionis acerbiteriam notant. Carth. in Apoc. 19.

forgive a penitent sinner, notwith-  
standing all his sins and ill deserts.

4. *Goodness*, ° whereby God *willingly* communicateth his good with his Creatures: and because he communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby P God willeth constantly those things which he willeth: effecting and performing all things, which he hath spoken, in his appointed time.

6. *Patience*, whereby God *willingly* forbearerth to punish the wicked, so long as it may stand with his justice, and until their <sup>9</sup> sins be ripened.

*Ad pœnam tardus Deus est, ad præmia velox.  
Sed pensare solet vi gravare moram.*

7. *Holiness*, <sup>2</sup> whereby God's nature is separated from all prophaneness: and abhorreth all filthiness: and so being wholly pure in himself, delighteth in the inward and outward purity and chastity of his servants, which he infuseth into them.

8. *Anger*, <sup>f</sup> whereby is meant God's



most certain and just Will in chastening the Elect, and in revenging and punishing the Reprobate, for the injuries they offer to him and his chosen: and when God will punish with rigour and severity, then it is termed Wrath <sup>t</sup> temporal to the Elect, <sup>n</sup> eternal to the Reprobates.

4. The Power of God is that whereby he <sup>m</sup> can simply and freely do whatsoever he will, that is agreeable to his nature: and whereby (as he hath made, so) he still ruleth heaven and earth, and all things therein. This Almighty power of God is either absolute, by which he can will, and do more then he willeth or doth, Mat. 3. 9. and 20. 53. Rom. 9. 18. Or actual, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, Psal. 115. 3.

5. Majesty is that, by which God of his own absolute and free authority <sup>n</sup> reigneth and ruleth, as Lord and King, over all Creatures visible, and invisible: having both the right and propriety in all things: as <sup>p</sup> from whom, and for whom, are all things: as also such a plenitude of power, that he can pardon the offences of all whom he <sup>p</sup> will have spared; and subdue all his Enemies, whom he will have <sup>q</sup> plagued and destroyed, without being bound to render to any Crea-

t 1 Cor. 19. 2.  
n 1 Thes. 1.  
10.  
m Gen. 17.  
1.  
Psal. 115. 3.  
Mat. 11. 26.  
Eph. 1. 11.  
Mar. 8. 2.  
Deus potest  
omnia quæ  
contradictio-  
nem non im-  
plicat. Aqu.  
1. qu. 25. art.  
3. 4. Omnipot-  
entia exclu-  
dit omnes de-  
fectus, qui  
sunt impoten-  
tia, seu, posse  
mentiri, meri,  
peccare, &c.  
n 1 Chron.  
29. 11, 12.  
2 Sam. 7.  
22.  
Rev. 5. 12,  
13.  
o 1 Chron.  
29. 14.  
Hinc Deus  
dicitur,

αὐτοκράτωρ. p Rom. 9. 15. Joh. 4. 11. q Luk. 19. 17. Psal. 2.  
9. Psal. 110. 1.

1. *Deus est  
Schaddai, sive  
omnipotens,  
non solum*

*quia Ipse nihil  
desiderat, sed  
etiam quia  
nihil in eo de-  
siderari potest.*

*Creaturas fecit perfectas  
in suo quas-  
que genere, er-  
go ipse perfe-  
ctissimus est  
in se & per se.*

Scal. Exerc.

146. Section

2..

Mark 14.

61.

Act. 17. 25.

Röm. 11. 35.

36. 1 Tim. 6.

15. Matth. 25. 34.

Jam. 1. 17.

† See Master Wil-

son's Dictionary

of the Bible, most profitable for this purpose.

ture a reason of his doing : but making his own most holy and just will, his only most perfect and eternal Law.

From all these *Attributes* ariseth one, which is Gods sovereign blessedness or perfection. *Blessedness* is that *perfect* and unmeasurable possession of joy and glory, which God hath in himself for ever : and is the cause of all the bliss and perfection, that every creature enjoys in its measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the Holy Scriptures, as by *Anthropomorphosis*, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an *Anthropopathea*, the affections, and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogie*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. Whose signification every † *Commentary* will express.

*Of all these Attributes we must hold those general Rules.*

**N**O Attribute can sufficiently express the *Essence* of God, because it is infinite and ineffable.

Whatsoever therefore is spoken of GOD, is not GOD; but serveth rather to help our

our weak Understanding, to conceive in our reason, and to utter in our speech the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

2. All the Attributes of God belong to every of the three Persons, as well as the Essence it self, with the limitations of a personal propriety. As the mercy of the Father is mercy begetting; the mercy of the Son is mercy begotten; the mercy of the H. Ghost is mercy proceeding; and so of the rest.

3. The Essential Attributes of God differ not from his Essence, because they are so in the Essence, that they are the very Essence it self. In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God differ not Essentially or Really one from another (because whatsoever is in God, is one most simple Essence, and one admits no division) but only in our reason and understanding, which being not able to know earthly things, by one simple Act without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the incomprehensible GOD. Therefore (to speak properly) there are not in God many Attributes, but one only, which is nothing else but the Divine Essence it self, by what Attributes soever you call it. But in respect of our reason, they are said to be so many different Attributes; for our understanding conceives by the name

Attributa  
omnia pro-  
pter *εἰς*  
*ταυτὸ τὴν*  
Singulis di-  
vinitatis per-  
sonis compe-  
tunt.

*a* In Deo ni-  
hil est, quod  
non sit ipse  
Deus. Zanch.

*b* Omnia in  
divinis sunt  
unum, ibi  
non ob  
relation  
opposit

*e* *Attributa Dei omnia ita in ipso sunt ut sint ipsum: ita insunt, ut nihil antecedit, nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur.*

Scal. Ex. 365. Sect. 6.

*d* *Quæ de Deo dicuntur,*

*ἡ ἐξοικωσ*  
Relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia non autem prædicata acciden-

talia. *e* Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. *f* Essentia Divina identificat sibi omnia quæ sunt in divinis. Biel. sup. 1. Sent. d. 1. q. 5. *g* Exhibet omnia, accipit nihil. Ipsum igitur bonum est Deus ipse semper. Trif. serm. 2. Plin.

of *e* *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore really separate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the *Divine Essence*, nor *d* *Accidents* in the *Essence*, not a *Subject*: but the very *e* *whole and entire Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be *so much*, and *so much*; nor *Qualities* by which he may be said to be *such and such*: but *f* *whatsoever* God is, He is *such* and the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisdom* it self: By his *Essence* he is *good*, and therefore *goodness* it self; By his *Essence* he is *merciful*, and therefore *mercy* it self: By his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word, God is *great* without *quantity*, *good*, *true*, and *just*, without *quality*; *merciful* without *passion*; *an æt* without *motion*; *every where* present, without *sight*, without *time*, the *first*, and the *last*: the Lord of all *Creatures*, from whom all *g* receive themselves, and all the *good* they have; yet neither needeth nor receiveth he any increase of *goodness* or *happiness* from any other.

This

This is the plain description of God so far as he hath revealed himself to us in his word.

This Doctrine (of all other) every true Practitioner of Piety must competently know and necessarily believe for four special uses.

1. That we may discern our true and only God, from all false Gods and Idols; for the Description of God is properly \* known only to his Church, in whom he hath thus graciously manifested himself.

\* Psal. 147.  
19, 20.  
Jer. 10. 25.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his simpleness and infiniteness; adore him for his unmeasurableness, unchangeableness, and Eternity; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasure; love him for his love, mercy, goodness, and patience; trust to his word because of his truth; fear him for his Power, Justice, and Anger; reverence him for his Holiness, and praise him for his Blessedness, and to depend all our life on him, who is the only Author of our Life, Being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, That we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those gross and blasphemous imaginations which

naturally arise in mens brains: as when they conceive God to be like an old man sitting in a Chair; and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that <sup>a</sup> Eternal, <sup>b</sup> Infinite, <sup>c</sup> Almighty, <sup>d</sup> Holy, <sup>e</sup> Wise, <sup>f</sup> Just, <sup>g</sup> Merciful, <sup>h</sup> Spirit, and most <sup>i</sup> Perfect, <sup>k</sup> indivisible Essence of three several Persons, Father, Son, and Holy Ghost; who being <sup>l</sup> present in all places; <sup>m</sup> ruleth Heaven and Earth, understandeth <sup>n</sup> all mens hearts, knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, maketh many to make an Idol of the true God, and is the only cause why so many do profess all other parts of God's Worship and Religion, with so much irreverence and hypocrisie; whereas if they did truly know God, they durst not but come to his holy service, and coming, serve him with fear and reverence; for so far doth a man fear God, as he knows him, and then doth a man truly know God, when he joyns practice to speculation: And that is,

First, when a man doth so acknowledge and celebrate God's Majesty, as he hath revealed himself in his Word.

Secondly, When from the true and lively

<sup>a</sup> Psal. 90. 2.  
<sup>b</sup> 1 Kings 8.  
 27.  
<sup>c</sup> Gen. 17. 1.  
 Job 15. 25.  
<sup>d</sup> Isa. 6. 3.  
<sup>e</sup> Rev. 4. 8.  
 & 15. 4.  
<sup>f</sup> Rom. 11.  
 33. & 16. 17.  
 Deut. 31. 4.  
 Psal. 145. 17.  
<sup>g</sup> Psal. 103. 11  
 & 145. 8, 9.  
<sup>h</sup> Joh. 4. 24.  
<sup>i</sup> Deut. 32. 4.  
<sup>k</sup> 1 Joh. 5. 7.  
 Mat. 3. 16.  
 Mat. 28. 19.  
 2 Cor. 13. 14.  
<sup>l</sup> 1 Kings 8.  
 27.  
 Jer. 23. 24.  
<sup>m</sup> Dan. 4. 32.  
<sup>n</sup> 1 Kings 8.  
 30.  
 Jer. 17. 10.  
 Acts 2, 24.



ly sense of God's *Attributes* there is bred in a man's heart a *love, awe, and confidence* in God; for, saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good*, saith David. He that hath not by experience tasted his goodness, knoweth not how good he is. He (saith John) that saith he knoweth God, and keepeth not his *Commandments*, is a *liar*, and the truth is not in him. So far therefore as we imitate God in his *Goodness, Love, Justice, Mercy, Patience*, and other *Attributes*, so far do we know him.

PGal. 34.9.

1 John 2.4.

Thirdly, When with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of His Majesty in the life which is to come.

Lastly, This discovers how few there are who do truly know God; for no man knoweth God, but he that loveth him; and how can a man choose but love him, being the *sovereign good*, if he know him; seeing the *Nature of God is to enamour with the Love of his goodness?* And whosoever loveth any thing more than God, is not worthy of God: and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is *Almighty*, why dost thou fear *Devils and Enemies*, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou believest that God is *Infinite*, how

darest



Rom. 8. 28.

a Si te habeam solum, sane ruar arduus æther, tellus rupta suo dissiliatque loco.

b Creatura omnia perfectius sunt in Deo quam in seipsis. Dion. de divin. c. 8.

c Anna unum illud bonum in quo omne bonum est, & sufficit. Ansel. in Prof. c. 25.

darest thou provoke him to *Anger*? If thou believest that God is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that God is the *sovereign good*, why is not thy heart more settled upon him than on all worldly good? If thou dost indeed believe that God is a *just judg*, how dardest thou live so securely in sin without repentance? If thou dost truly believe that God is *most wise*, why dost thou not refer the events of *crosses* and *disgraces* unto him, who knows how to turn *all things* to the *best* unto them that love him? If thou art persuaded that God is *true*, why dost thou doubt of his Promises? And if thou believest that God is *Beauty*, and *Perfection* it self, why dost not thou make him alone the chief end of all thy affections and desires; For if thou lovest Beauty, He is most fair; if thou desirest Riches, He is most wealthy; if thou seekest wisdom, He is most wise. Whatsoever excellency thou hast seen in any Creature, it is nothing but a *sparkle* of that which is in *infinite* *Perfection* in God: and when in Heaven we shall have an *immediate Communion* with God, we shall have them all perfectly in him communicated unto us. Briefly, in all goodness, he is *all in all*.  
 \* Love that one good God, and thou shalt love him in whom all the *good of goodness* consisteth. He that would therefore attain to the saving knowledg of God, must learn to know him by love. For God

is

is Love, and <sup>a</sup> the knowledge of the Love of God passeth all knowledge. For all knowledge, besides to know <sup>b</sup> how to love God, and to serve him only, is nothing upon Solomons credit, but <sup>c</sup> vanity of vanities, and vexation of spirit.

Kindle therefore, O my <sup>d</sup> Lady, nay rather, O my Lord Charity, the love of thy self in my Soul especially, seeing it was thy good pleasure, that being <sup>e</sup> reconciled by the blood of Christ, I should be brought by the knowledge of thy grace, to the Communion of thy glory, wherein only consists my sovereign good and happiness for ever.

Thus by the light of his own word we have seen the back parts of JEHOVAH Elshim, the eternal Trinity, whom to believe, is saving faith and verity, and unto whom from all Creatures in Heaven and Earth be all Praise, Dominion, and Glory for ever. Amen.

Thus far of the Knowledge of God; now of the Knowledge of a Man's self. And first of the state of his misery and corruption, without renovation by Christ.

*Meditations of the misery of a man not reconciled to God in Christ.*

O Wretched man where shall I begin to describe thine endless misery? who art condemned as soon as conceived: and adjudged to eternal Death, before thou wast born to a temporal Life. A beginning indeed I find, but no end of thy

<sup>a</sup> Eph. 1. 19.  
<sup>1</sup> John 4.  
<sup>b</sup> Kem. de im. Christ. c. 1.  
<sup>c</sup> Ecclef. 1. 17.

<sup>d</sup> Domina immo dominus charitas. Bern.  
<sup>e</sup> Rom. 5. 9, 10.  
John 17. 2, 22.  
1 Cor. 15. 8.

Damnatus antequam natus. Aug.

miseries. For when *Adam* and *Eve* being created after God's own *Image*, and placed in *Paradise*, that they and their posterity might live in a blessed state of life immortal, having dominion over all *earthly* Creatures, and only restrained from the *Fruit of one Tree*, as a sign of their *subjection* to the *Almighty Creator*; though God forbade them this one small thing under the penalty of eternal *Death*; yet they believed the *Devil's Word* before the *Word of God*, making God (as much as in them lay) a *Liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them, and believed that the *Devil* would make them partakers of far more glorious things than ever God had bestowed upon them; and in their pride they fell into *High Treason* against the most *High*, and disdaining to be God's subjects, they affected blasphemously to be *God's themselves*, equals unto God. Hence, till they repented, (losing *God's Image*) they became like unto the *Devil*; and so all their posterity, as a *traiterous brood*, (whilst they remain *impenitent* like thee) are subject in this life to all *curst miseries*, and in the life to come, to the *everlasting fire* prepared for the *Devil* and his Angels.

Lay then aside for a while thy *doting vanities*, and take the view with me of thy *doleful miseries*, which duly surveyed, I doubt not but that thou wilt conclude, that it is  
far

far better never to have *Natures Being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy misery, 1. In thy *Life*. 2. In thy *Death*. 3. After *Death*.

*In thy Life,*

1. The miseries accompanying thy *body*.

2. The miseries which deform thy *Soul*.

*In thy Death*, The miseries which shall oppress thy *Body* and *Soul*.

*After Death*, The miseries which overwhelm both *Body* and *Soul* together in Hell.

And first let us take a view of those miseries which accompany the *Body* according to the four ages of thy *Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

*Meditations of the miseries of  
Infancy.*

WHAT wast thou, being an *Infant*, but a *brute*, having the shape of a man? Was not thy body conceived in the heat of *Lust*, the secret of *shame* and *stain* of *Original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of *filthiness*; (filthy indeed, when the Son of God, who disdained not to take on him man's *Nature*, and the *Infirmities* thereof; yet thought it unbecoming his Holiness to be conceived after the sinful manner of man's Conception) So that thy Mother was ashamed

to let thee know the manner thereof; What cause then hast thou to boast of *thy birth*, which was a cursed pain to thy Mother, and to thy self the *entrance* into a *troublesome life*? the greatness of which *miseries*, because thou couldst not utter in words, thou didst express (as well as thou couldest) in weeping tears.

2. *Meditations of the miseries of Youth.*

What is *Youth*, but an untamed *Beast*; all whose *actions* are *rash* and *rude*, not capable of good Counsel when it is given, and *Ape-like*, delighting in nothing but in toys and *Babies*? Therefore thou no sooner begankest to have a little *strength* and *discretion*, but forthwith thou wast kept under the *Rod*, and fear of Parents and Masters: as if thou *hadst* been born to live under the *Discipline* of others, rather than at the *Disposition* of *thine own will*. No *tired Horse* was ever more willing to be rid of *his burthen*, than thou wast to get out of the servile state of this *bondage*. A state not worthy the Description.

3. *Meditations of the miseries of Manhood.*

What is Man's Estate, but a Sea, wherein (as waves) one trouble ariseth in the neck of another; the latter worse than the former? No sooner didst thou enter into the *Affairs of this world*, but thou

thou wast inwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allures thee to pleasures, and the Devil tempts thee to all kind of sins, fears of enemies affright thee, suits in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for Wife and children do consume thee, and disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within: Satan lays snares before thee: Conscience of sins past doggeth behind thee. Now adversity on the left-hand frets thee, anon Prosperity on the right hand flatters thee; over thy head G O D's vengeance due to thy sin, is ready to fall upon thee; and under thy feet Hell's mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? The House is full of cares, the Field full of toil, the Countrey of rudeness, the City of Factions, the Court of Envy, the Church of Sects, the Sea of Pyrates, the Land of Robbers. Or in what state wilt thou live? Seeing Wealth is envied, and Poverty contemned; Wit is distrusted, and Simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Virtue is disgraced. O with what a body of sin art thou compassed about in a World of wickedness? What are thine Eyes but windows to behold Vanities? What are thine Ears but flood-gates to let in the streams of iniquity? What are thy Senses, but matches

to



to give fire to thy lusts? What is thine *Heart* but the *Anvil*, whereon Satan hath forged the ugly shape of all lewd affections? Art *thou* nobly descended, *thou* must put thy self in peril of *foreign Wars*, to get the reputation of *earthly honour*, oft-times hazard thy *life* in a desperate *Com-bate*, to avoid the aspersions of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou endure at home and abroad to get maintenance? and all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten? seeing thou seest by *daily experience*, that he who was *rich* yesterday, is to day a *beggar*; he that yesterday was in *health*, to day is *sick*; he that yesterday was *merry* and *laughed*, hath cause to day to *mourn* and *weep*; he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*: And thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the *Losses*, *Crosses*, *Griefs*, *Disgraces*, *Sicknesses*, and *Calamities*, which are incident to sinful man? To speak nothing of the *death* of *Friends* and *Children*, which oft-times seems to be unto us far more bitter than present Death it self.



*Meditations of the miseries of  
Old Age.*

**W**Hat is *Old Age*, but the receptacle of all *Maladies*? For if thy Lot be to draw thy days to a long date, in comes old bald-headed Age; stooping under dotage, with his wrinkled face, rotten teeth, and stinking-breath; Teasty with Choler, wither'd with driness, dimm'd with blindness, obsurded with deafness, overwhelm'd with sickness, and bowed together with weakness, having no use of any Sense, but of the Sense of pain; which so racketh every member of his body, that it never easeth him of grief, till it hath thrown him down to his Grave.

Thus far of the *Miseries* which accompany the body. Now of the *Miseries* which accompany chiefly the Soul in this life.

*Meditations of the Miseries of the  
Soul in this Life.*

**T**He *Misery* of thy Soul will more evidently appear, if thou wilt but consider,

1. The *felicity* she hath lost.
2. The *misery* which she hath pulled upon her self by sin.

1. The *felicity* lost, was first the Fruition of the Image of God, whereby the Soul was like unto God in <sup>a</sup> knowledge, enabling her perfectly to understand <sup>b</sup> the revealed will

<sup>a</sup> Col. 3.10.

<sup>b</sup> Rom. 12.2.

*Will of God.* Secondly, *True holiness*, by which she was free from all prophane error. Thirdly, *Righteousness*, whereby she was able to incline all her natural powers, and to frame uprightly all her actions, proceeding from those powers. With the loss of this *Divine image* she lost the love of God, and the blessed *Communion* which she had with his Majesty, wherein consisteth her life and happiness. If the loss of *Earthly Riches* vex thee so much, how should not the loss of this *Divine Treasure* perplex thee much more?

2. The misery, which she pulled upon her self, consists in two things:

1. *Sinfulness.* 2. *Cursedness.*

1. *Sinfulness* is an universal Corrupeion, both of Her *Nature* and *Actions*; for Her <sup>a</sup> *Nature* is infected with a *proneness* to every sin continually, the <sup>b</sup> *Mind* is stuffed with *Vanity*, the <sup>c</sup> *Understanding* is darkened with *ignorance*, the <sup>d</sup> *Will* affecteth nothing but vile and vain things: All Her <sup>e</sup> *Actions* are evil; yea, this deformity is so violent, that oftentimes in the regenerate Soul the appetite will not obey the government of *Reason*, and the *Will* wandreth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*, which still remains in her natural corruption! Hence it is, that thy wretched Soul is so deformed with sin, defiled with *lust*, polluted with *filthiness*, outraged with *passions*, overcarried with *Affections*,

<sup>a</sup> Ephes. 2. 3.

Gen. 6. 5.

<sup>b</sup> Rom. 12. 2.

Ephes. 4. 17.

<sup>c</sup> 1 Cor. 2. 14.

<sup>d</sup> Phil. 2. 3.

<sup>e</sup> Rom. 3. 12.

Affections, pining with Envy, overcharged with Gluttony, surfeited with Drunkenness, boiling with Revenge, transported with Rage, and the glorious Image of God transformed into the ugly shape of the <sup>a</sup> Devil, so far as it once <sup>b</sup> repented the Lord that he ever made man.

<sup>a</sup> John 8. 44.

<sup>b</sup> Gen. 6. 6.

From the former flows the other part, of the Soul's miseries, called <sup>c</sup> Cursedness, whereof there are two degrees.

<sup>c</sup> Deut. 27.

26.

Gal. 3. 10.

Psal. 119. 21.

1. In part. 2. In fulness thereof.

1. Cursedness in part is that which is inflicted upon the Soul in life and death, and is common to her with the body.

The Cursedness of the Soul in Life is the wrath of God, which lieth upon such a creature so far, as that all things, not only calamities, but also very <sup>d</sup> blessings, and <sup>e</sup> graces turn to ruin. <sup>f</sup> Terror of Conscience drives him from God and his service, that he dares not come to his Presence and Ordinances; but is <sup>g</sup> given up to the <sup>h</sup> slavery of Satan, and to his own lusts, and vile affections.

<sup>d</sup> Rom. 2.

4. 5.

Jer. 28. 13.

<sup>e</sup> Isa. 28. 13.

<sup>f</sup> Gen. 3. 8,

10. and 4. 14.

Heb. 2. 15.

<sup>g</sup> Rom. 1. 21,

24. 26.

<sup>h</sup> Eph. 2. 2.

Col. 1. 13.

This is the Cursedness of the Soul in life: Now follows the Cursedness of the Soul and Body in Death.

*Meditations of the misery of the Body  
and Soul in Death.*

**A**FTER that the aged man hath conflicted with long sickness, and having indured the brunt of pain, should now expect some ease, in comes Death (nature's slaugh-

Job i.

*slaughter-man, God's Curse, and Hell's Purveyor*) and looks the *Old man* grim, and black in the face; and neither *pitying* his age, nor *regarding* his long endured *doLOURS*, will not be hired to *forbear* either for silver or gold; nay, he will not take, to spare his life, *Skin for skin, and all that the Old man hath*, but batters all the principal parts of his *body*, and arrests him to appear before the terrible *Judge*.

And as thinking that the *Old man* will not dispatch to go with him fast enough, Lord! how many darts of *Calamities* doth he shoot through him, *Stitches, Aches, Cramps, Feavers, Obstructions, Rheums, Flegm, Chollick, Stone, Wind, &c.*

O what a ghastly sight it is, to see him then in his Bed, when *Death* hath given him his *mortal wound*! what a cold sweat over-runs all his body! what a trembling possesseth all his *members*! the head shooteth, the *Face* waxeth pale, the *Nose* black; the nether *Jaw-bone* hangeth down, the *Eye-strings* break, the *Tongue* faltereth, the *Breath* shortneth and smelleth earthy; the *Throat* ratleth, and at every gasp the *Heart-strings* are ready to break a-sunder.

Now the miserable Soul *sensibly* perceiveth her *earthly body* to begin to *die*: For as towards the dissolution of the universal Frame of the great World, the *Sun* shall be turned into *Darkness*, the *Moon* into *Blood*, and the *Stars* shall fall from *Heaven*, the *Air* shall be full of *Storms*,  
and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of *Man* (which is the little World) his *Eyes*, which are as the *Sun* and *Moon*, lose their light and see nothing but blood-guiltiness of sin: the rest of the Senses, as lesser *Stars*, do one after another fail and fall; his *Mind*, *Reason*, and *Memory*, as heavenly powers of his *Soul*, are shaken with fearful storms of *Despair*, and fierce flashings of *Hell-fire*, his *earthly body* beginneth to shake and tremble, and the *humours*, like an overflowing *Sea*, roar and rattle in his *Throat*, still expecting the woful end of these dreadful beginnings.

Whilst he is thus summoned to appear at the great *Assizes* of *God's Judgment*, behold a *Quarter-Sessions*, and *Goal-Delivery*, is held within himself, where *Reason* sits as Judge, the Devil puts in a Bill of Indictment, as large as that Book of *Zachary*, wherein is alledged all thy evil deeds that ever thou hast committed; and all the good deeds that ever thou hast omitted, and all the *Curses* and *Judgments* that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter evidence, and *Death* stands at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of *God*, who knows all thy

Zach. 5. 2.  
Ezec. 2. 10.

1 Joh. 3. 20.

Luke 12. 20.

thy misdeeds better than thy self? Fain wouldst thou put out of thy mind the remembrance of the wicked deeds that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee*: and whilst thy soul is thus within, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some chearing: all like *flesh flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are come from Hell to fetch away thy soul, begin to appear to her, and wait, as soon as she cometh forth to take her and carry her away. Stay she would within, but that she feels the body begin by degrees to die, and ready, like a ruinous House, to fall upon her head. Fearful she is to come forth, because of those Hell-Hounds which wait for her coming. O she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body which joyned with her in the Actions of sin is altogether now unfit to joyn with her in the exercise of repentance, and repentance must be of the whole man.

Now she seeth that all her pleasures are gone as if they had never been; and that but only torments remain, which never



ver shall have an end of being. Who can sufficiently express her remorse for her *sins past*, her *anguish for her present misery*, and her terror for her torments to come?

In this extremity she looketh every where for help, and findeth her self every way helpless. Thus in her greatest *misery* (desirous to hear the least word of comfort) she directs this or the like speech unto her Eyes: *O Eyes*, who in times past were so *quick-sighted*, can ye spy no comfort, nor any way how I might escape this dreadful danger? But the *Eye-strings* are broken, they cannot see the Candle that burneth before him, nor discern *whether it be day or night*.

Prosopopeia.

The Soul (finding no comfort in the *Eyes*) speaketh to the *Ears*: *O Ears*, who were wont to recreate your selves, with hearing new pleasant *Discourses*, and *Musicks sweetest harmony*, can you hear any *news or tidings* of the least comfort for me? The Ears are either so *deaf*, that they cannot hear at all, or the sense of *hearing* is grown so weak, that it cannot indure to hear his dearest Friends to speak. And why should those *Ears* hear any *tidings of joy in Death*, who could never abide to hear the *glad tidings of the Gospel in this life*? The *Ear* can minister no comfort.

Then she intimates her grief unto the *Tongue*: *O Tongue*, who hast wont to brag it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest

greatest need) canst thou *speake* nothing in my defence? Canst thou neither *dau*nt these Enemies *with threatening words*, nor *entreat* them with *fair speeches*? Alas, the *Tongue* two days ago lay speechless! it cannot in his greatest extremity either *call for a little drink*, or desire a Friend to take away with his finger the *flegm* that is ready to choak him.

Finding here no *hope of help*, she speaks unto the *Feet*; Where are ye, O *Feet*; which sometime were so nimble in *running*, can you carry me no where out of this dangerous place? the *Feet* are stone-dead already; if they be not *stirred* they cannot *stir*.

Then she directs her speech unto her *Hands*: O *Hands*, who have been so often approved for *Manhood*, in *peace and war*, and wherewith I have so often defended my self, and offended my Foes; never had I more need than now. *Death* looks me *grim* in the face, and kills me: *Hellish Fiends* wait about my Bed to devour me; help *now*, or I perish for ever. Alas, the *Hands* are so weak, and do so tremble, that they cannot reach to the *Mouth* a spoonful of Supping to relieve languishing Nature.

The *wretched Soul* seeing her self thus *desolate* and altogether destitute of friends, help and comfort, and knowing that within an *hour* she must be in *everlasting pains*, retires her self to the *Heart* (which of all Members is *primum vivens*, and *ultimum*

*mum moriens*) from whence she makes this doleful lamentation with her self.

O miserable *Caitiff* that I am! *How do the sorrows of Death compass me? How do the floods of Belial make me afraid!* Now have indeed the *snare*s both of the *first* and *second death* overtaken me at once. O how suddenly hath *Death* stolen upon me with *insensible degrees*! like the *Sun* which the *Eye* perceives not to move, though it be most swift of motion. How doth *Death* wreak on me his *spite* without *pity*! The God of mercy hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this *doleful Day* by the faithful Preachers of God's Word, and I made but a jest thereat? What profit have I now of all my *pride*, *fine house* and *brave apparel*? What's become of the *sweet relish* of all my *delicious fare*? all the *wordly goods* which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected! and what joy remains now of all my former *fleshy pleasures*, wherein I placed my chief delight? those *foolish pleasures* were but deceitful dreams, and now they are past, like vanishing shadows; but to think of those eternal pains, which I must endure for those short pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served, that being made after God's Image, a reasonable Soul, able to judge of mine own estate and

The doleful lamentation of the reprobate Soul at the point of death.

2 Sam. 22.5.

and having *mercy* so often offered, and I *intreated* to receive it; I neglected *God's Grace*, and preferred the pleasures of *sin*, before the religious care of *pleasing God*: lewdly spending my short time, without considering what *accounts* I should make at my *last end*. And now all the pleasures of my life, being put together, counter-vail not the least part of my present pains: My joys were but *momentary*, and gone before I could scarce enjoy them: my miseries are *eternal*, and never shall know end. O that I had spent the *hours* that I consumed in *carding, dicing, playing, and other vile exercises*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying, and in preparing my Soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I *contemn the world, and the vanities thereof*! How religiously and purely would I lead my life! How would I frequent the *Church*, and sanctifie the *Lord's Day*! If *Satan* should offer me all the treasures, pleasures, and promotions of this world, he should never intice me to forget these terrors of this last dreadful hour. But, O corrupt *Carkase* and *stinking Carrion*! How hath the Devil deluded us, and how have we *served and deceived* each other? and pulled swift *damnation* upon us both? Now is my case more miserable than the Beast that perisheth in a ditch;  
For

For I must go to answer before the Judgment seat of the righteous Judge of Heaven and Earth, where I shall have none to speak for me; and these wicked Fiends, who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his Judgment-seat; and from thence be carried by these infernal Fiends, into that horrible Prison of endless torments and utter darkness, where I shall never more see light, that first most excellent thing that God made. I who gloried heretofore in being a Libertine, am now inclosed in the very claws of Satan: As the trembling Partridge is within the griping talons of the ravenous Faulcon. Where shall I lodge to night, and who shall be my Companions? O horror to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my Mother bare me be blessed. Cursed be the man that shewed my Father, saying, A child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my Mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb to endure these hellish sorrows! and that my days should thus end with eternal shame? Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful, but our meeting again,

to

to receive at that dreadful Day, *the fulness* of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last hour is come; I hear the heart-strings break; this filthy house of clay falls on my head; here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy Carcase; O filthy Carcase, with fare ill, fare well, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by Infernal Fiends, who carry her with a violence, *torrenti simili*, to the bottomless Lake that burneth with fire and brimstone, where she is kept as a Prisoner, in torments, till the general Judgment of the great Day,

Rev. 21. 8.  
Jude 5, 6.  
1 Pet. 3. 19.

The loathsome Carcase is afterwards laid in the Grave. In which action, for the most part, *the dead bury the dead*; that is, they who are dead in sin, bury them who are dead for sin. And thus the godless and unregenerate worldling, who made Earth his Paradise, his belly his God, his lust his law; as in his life he sowed vanity, so he is now dead and reapeth misery. In his prosperity he neglected to serve God. In his adversity God refuseth to save him: And the Devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death: The Devil hath his Soul, the Grave hath his Carcase; in which Pit of Corruption, Den of Death, and Dungeon of Sorrow, let us leave the miserable Caitiff,



Caitiff, rotting with his mouth full of Earth, his belly full of Worms, and his carcase full of Stench; expecting a fearful Resurrection when it shall be re-united with the Soul, that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the Soul and Body in Death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and Body after Death.

*Meditations of the misery of man after Death, which is the fulness of Cursedness.*

**T**HE fulness of cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless<sup>a</sup> deep of the endless<sup>b</sup> wrath of Almighty God; which is called the<sup>c</sup> damnation of hell; This fulness of cursedness is either particular or general.

*Particular*, is that which in a less measure of fulness, lighteth upon the<sup>d</sup> Soul immediately as soon as she is separated from the Body. For, in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of *fleshy eyes*, she seeth after a *spiritual manner*, like Stephen, who saw the glory of God, and Jesus standing at his right hand: or as a man, who being born blind, and miraculously restored to his sight, should see the Sun, which he never saw before. And thereby the testimony of her own

<sup>a</sup> Luke 8.  
28. & 16. 23.

<sup>b</sup> 1 Thess. 1.  
10.

<sup>c</sup> Mat. 23. 33.

<sup>d</sup> Luk. 16.  
22, 23.

1 Pet. 3. 19.  
Jude ver. 8,

7.

Acts 7. 5.

a Postquam  
anima de  
corpore est  
egressa, subi-  
to iudicium  
Christi de se  
latum cog-  
noscit, Aug. l.  
1. de anim. &  
ejus Orig. c.

4. Hier. Ep.  
ad Pannat.

b Anima  
damnata  
continuo  
invaditur à  
dæmonibus,  
qui crudelissi-  
mè eam ra-  
pientes ad  
infernum  
deducunt.

Cyril. Alex.  
in Orat. de  
exit. anim.

Matt. 5. 34.

& 23. 21.

Luke 12. 20.

Luke 16. 22,

23.

1 Pet. 3. 19.

Jude ver. 6.

Luke 16. 24.

c 2 Pet. 2. 9.

Jude ver. 7.

Rev. 11. 18.

d Joh. 5. 28,

29.

Rev. 20. 13.

e Mat. 24. 29.

Luk. 21. 24,

25.

Conscience, Christ the righteous Judg, who knoweth all things, makes *her* by *his* omnipresent power, to understand the doom and judgment that is due unto *her* sins, and what must be *her* eternal <sup>a</sup> state. And in this manner standing in the sight of Heaven, not fit for *her* uncleanness to come into heaven, she is said to stand before the Throne of God. And so forthwith she is <sup>b</sup> carried by the evil Angels, who came to fetch *her* with violence into hell, where she is kept as in a prison, in everlasting pains and chains, under darkness, unto the Judgment of the great Day: But not in that extremity of torments which she shall finally receive at the last Day.

The general fulness of cursedness is in a <sup>c</sup> greater measure of fulness, which shall be inflicted upon both thy <sup>d</sup> soul and body, when (by the mighty power of Christ the supreme Judg of heaven and earth) the one shall be brought out of hell, and the other out of the grave, as Prisoners to receive their dreadful doom, according to their evil deeds. How shall the Reprobate by the roaring of the Sea, the quaking of the earth, the trembling of the <sup>e</sup> Powers of heaven, and terrours of heavenly signs be driven at the worlds end to their wits end! Oh, what a woful salutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible Day!

O sink of sin, O lump of filthiness, (will the Soul say unto her Body) how am I compelled to re-enter into thee, not as into

into an *habitation* to rest, but as a *Prison* to be tormented together! how dost thou appear in my sight like *Jephthah's* Daughter, to my greater torment! Would GOD thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be *confounded* together, to hear before God, *Angels*, and *Men*, laid open all those *secret sins*, which we committed together! Have I lost *Heaven* for the love of such a stinking *Carrion*? Art thou *the flesh*, for whose pleasures I have yielded to commit so many fornications? O filthy Belly, how became I such a Fool as to make thee my God! How mad was I for momentary joys to incur these torments of eternal pains! Ye rocks and mountains, why skip ye so like rams, Psalm 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder throne; for the great day of his wrath is come, and who shall be able to stand? Rev. 6. 16, 17. Why tremblest thou thus O Earth, at the presence of the Lord, and wilt not open thy mouth and swallow me up, as thou didst *Korah*, that I be seen no more?

O damned furies! I would ye might without delay tear me in pieces, on condition that you would tear me unto nothing! But whilst thou art thus in vain bewailing thy misery, the *Angels* hale thee violently away from the brink of the grave to some place near the *Tribunal seat* of Christ, where being as a cursed Goat separated

The damned Souls apostrophe to the body at their second meeting.

Mat. 13. 41.

Mat. 25. 33.

rated to stand beneath on Earth, as on the left hand of the Judg; *Christ* shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungrateful villanies which thou didst commit against him, and his holy *Laws*.

Ansel. Meditat.

Rev. 6. 16,  
17.Bonavent.  
Postil. Dom.  
3. post Pent.  
Serm. 2.

*Within* thee thine own *Conscience* (more than a thousand witnesses) shall accuse thee; the *Devils* who tempted thee to all thy lewdness, shall on the one side testify with thy *Conscience* against thee; and on the other side, shall stand the holy *Saints* and *Angels* approving *Christ's* Justice, and detesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned *Reprobates* tarrying for thy company. Before thee all the world burning in flaming fire. Above thee an ireful *Judg* of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee. In this woful estate, to hide thyself will be impossible; (for on that condition, thou wouldst wish that the greatest Rock might fall upon thee) to appear will be intolerable, and yet thou must stand forth, to receive, with other *Reprobates* this thy sentence; Depart from me, ye cursed, into everlasting fire, prepared for the devil and his *Angels*.

Depart from me] There is a separation from all joy and happiness.

Te

*Ye cursed*] There is a black and dire-  
ful excommunication.

*Into fire*] There is the cruelty of *Pain*.

*Everlasting*] There is the perpetuity  
of punishment.

*Prepared for the devil and his Angels*.  
Here are thy infernal tormenting and tor-  
mented Companions.

O terrible Sentence! from which the  
condemned cannot escape; which being pro-  
nounced, cannot possibly be withstood; a-  
gainst which a man cannot except, and from  
which a man can no where appeal: so that  
to the damned nothing remains but hel-  
lish torments, which knows neither ease  
of pain, nor end of time. From this Judg-  
ment-seat thou must be thrust by Angels  
(together with all the damned Devils and  
Reprobates) into the bottomless lake of utter  
darkness, that perpetually burns with fire  
and brimstone. Whereunto as thou shalt  
be thrust, there shall be such weeping, woes  
and wailing, that the cry of the company of  
Korah, Dathan, and Abiram, when the earth  
swallowed them up, was nothing comparable  
to this howling; nay it will seem unto  
thee a Hell before thou goest into Hell, but  
to hear it. Into which bottomless lake after  
that thou art once plunged, thou shalt ever  
be falling down, and never meet a bottom;  
and in it, thou shalt ever lament, and none  
shall pity thee; thou shalt always weep for  
pain of the fire; and yet gnash thy teeth  
for the extremity of Cold; thou shalt  
weep to think that thy miseries are past

Rev. 21. 8.

Bonavent.

remedy : thou shalt weep to think that to repent is to no purpose : thou shalt weep to think how for the shadows of short pleasures thou hast incurred these sorrows of eternal pains : thou shalt weep to see how that weeping it self can nothing prevail ; yea, in weeping, thou shalt weep more tears than there is water in the Sea, for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with sights of ghastly Spirits, thy curious Ears shall be affrighted with hideous noise of howling devils, & the gnashing teeth of damned Reprobates; thy dainty Nose shall be cloyed with noysom stench of sulphur ; thy delicate Taste shall be pined with intolerable hunger ; thy drunken Throat shall be parched with unquenchable thirst ; thy Mind shall be tormented to think how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost Heavens joys, and incurredst Hellish pains, which last beyond eternity. Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered the remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but Believe and Repent, and how easily thou mightest have obtained mercy in those days ; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in impenitency, and how the day of mer-



cy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentary Riches thou hast lost *eternal Treasure*, and changed Heavens felicity for Hells misery; where every part of thy Body, without intermission of pain, shall be continually tormented alike.

In these Hellish Torments, thou shalt be for ever *deprived of the beatifical sight of GOD*, wherein consisteth the *sovereign good and life of the soul*. Thou shalt never see Light, nor the least sight of Joy, but lie in a perpetual Prison of utter Darkness; where shall be no Order, but Horror; no Voice, but of Blasphemers and Howlers; no Noise, but of Torturers and tortured; no Society, but of the Devil and his Angels, who being tormented themselves shall have no other ease, but to wreak their fury in tormenting thee: Where shall be punishment, *without Pity*; misery, *without mercy*; sorrow, *without succour*; crying, *without comfort*; mischief, *without measure*; torment, *without ease*; where the worm dieth not, and the fire is never quenched; where the wrath of God shall seize upon the Soul and Body, as the flame of fire doth on the lump of Pitch or Brimstone. In *which flame* thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of Death, and never rid of those pangs, nor knowing end of

Matt. 9.

thy pains. So that after thou hast endured them so many thousand years as there are *grass on the earth, or sands on the sea-shore*, thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned Soul could but conceive a hope that those her torments should have an end, this would be some comfort, to think that at length an end will come: But as oft as the Mind thinketh of this word *Never*, it is as another Hell in the midst of Hell.

This thought shall force the damned to cry *ὦ αἰ ὦ αἰ*, as much as if they should say *ὦ κ. αἰ, ὦ κ. αἰ*, O Lord, not ever, not ever torment us thus. But their Consciences shall answer them as an *Eccho*, *αἰ αἰ*, ever, ever. Hence shall arise their doleful *ὦ αἰ, wo* and *alas* for evermore.

This is that second Death, the general perfect fulness of all cursedness, and misery, which every damned Reprobate must suffer, so long as GOD and his Saints shall enjoy bliss and felicity in heaven for evermore.

Thus far of the misery of Man in his state of corruption; unless he be renewed by Grace in Christ.

Now followeth the knowledge of man's self, in respect of his state of Regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see how happy a Godly man is in his state of *renovation*, being reconciled to God in Christ.

The Godly man, whose corrupt nature is renewed by grace in *Christ*, and become a *new creature*, is blessed in a threefold respect. First, In his Life. Secondly, in his Death. Thirdly, After Death.

1. His *blessedness* during his life is but in part, and that consists in seven things.

1. Because he is *conceived of the Spirit* in the womb of his Mother the Church, and is born not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his Father. So that the Image of God his Father is renewed in him every day more and more.

2. He hath, for the *merits* of Christ's sufferings, all his sins, *original* and *actual*, with the *guilt* and *punishment* belonging to them, freely and fully forgiven unto him. And all the *righteousness* of Christ as freely and fully imputed unto him: and so God is reconciled unto him, and approveth him as righteous in his sight and account.

3. He is freed from Satan's bondage, and is made a brother of Christ, a fellow-heir of his heavenly Kingdom, and a spiritual King and Priest, to offer up spiritual sacrifices to God by Jesus Christ.

John 3. 5.  
John 1. 13.

Gal. 4. 6, 7.  
2 Cor. 9. 8.  
Eph. 4. 2, 3.  
13.

Col. 3. 10.  
Rom. 4. 8.

25.  
Rom. 8. 1, 2.  
1 Pet. 2. 24.  
Rom. 4. 5,  
19.

2 Cor. 5. 19.  
Rom. 8. 33,  
34.

Act. 16. 18.  
Eph. 2. 2.

John 20. 17.  
Rom. 8. 20.  
Rom. 8. 17.  
Rev. 1. 6.

1 Pet. 2. 5.  
Mal. 3. 17.

4. God spareth him as a *Man* spareth his own Son that serveth him. And this sparing consists,

1. Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. Verse 6, 7. A loving Father will not cast his Child out of doors in his Sickness.

2. Not making his punishment when he is chastened, as great as his deserts, *Psalms* 103. 10.

3. Chastning him moderately when he seeth that he will not by any other means be reclaimed, *2 Samuel* 7. Verse 14, 15. *1 Cor.* 11. 32.

In 4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience, and so preferring the willingness of his mind before the worthiness of his work, *2 Cor.* 8. 12.

5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all <sup>a</sup> things, all <sup>b</sup> calamities of this life, <sup>c</sup> Death it self, yea, his <sup>d</sup> very sins unto his good.

5. God gives him his Holy Spirit.

1. <sup>e</sup> Sanctifieth him by Degrees throughout; <sup>f</sup> so that he doth more and more die to sin, and live to righteousness.

2. Assures him of his <sup>g</sup> Adoption, and that

Which

<sup>a</sup> Rom. 8. 28.

<sup>b</sup> Psal. 89.

31. 33.

Psal. 119. 71.

Heb. 12. 10.

*2 Cor.* 12. 7.

<sup>c</sup> *1 Cor.* 15.

54, 55.

Heb. 2. 14,

15.

<sup>d</sup> Luk. 22.

31, 32.

Psal. 51. 13,

14.

Rom. 5. 20,

21.

<sup>e</sup> *1 Thess.* 5.

23.

<sup>f</sup> Rom. 8. 5,

10.

*g* Rom. 8.

16.

that he is by Grace the Child of God.

3. Encourageth him to come with boldness and confidence into the presence of God.

<sup>a</sup> Heb. 4. 16.  
Eph. 3. 12.

4. Moveth him without fear to say unto him, <sup>b</sup> Abba, Father.

<sup>b</sup> Gal. 4. 6.  
Rom. 8. 15.  
16.

5. Poureth into his heart the gift of sanctified Prayer.

6. Perswadeth him, that both he and his Prayers are accepted and heard of God for Christ his Mediators sake.

6. Fills him with  
 { 1. <sup>c</sup> Peace of Conscience.  
 { 2. <sup>d</sup> Joy in the holy Ghost;  
 { in comparison whereof  
 { all earthly joys seem vile  
 { and vain unto him.

<sup>c</sup> Rom. 5. 1.  
& 14. 17.  
<sup>d</sup> Rom. 14. 17.  
<sup>e</sup> Psal. 8. 5,  
&c.  
Heb. 2. 7, 8.  
<sup>f</sup> Rom. 14. 14.

6. He hath a recovery of his <sup>e</sup> sovereignty over the creatures, which he lost by Adam's fall: and from thence <sup>f</sup> free liberty of using all things which God hath not <sup>g</sup> restrained, so that he may use them with a good <sup>h</sup> conscience. For to all things in Heaven and Earth he hath a sure <sup>i</sup> title in this life; and he shall have the Plenary and peaceable <sup>k</sup> possession of them in the life to come. Hence it is that all Reprobates are but usurpers of all that they possess, and have no <sup>l</sup> place of their own but Hell.

<sup>g</sup> 1 Tim. 4. 2,  
&c.  
<sup>h</sup> 1 Cor. 9. 19, 20.  
<sup>i</sup> 1 Cor. 3. 22, 23.  
Heb. 1. 7;  
<sup>j</sup> 1 Cor. 3. 22.  
<sup>k</sup> Mat. 23. 34.  
<sup>l</sup> 1 Pet. 1. 4.  
1 Act. 1. 25.

7. He hath the assurance of God's Fatherly care and protection day and night over him; which care consists in three things.

Mat. 6. 32.  
2 Cor. 12. 14.  
Psalm 23.  
Psalm 34. 9, 10.

Heb. 1. 14.  
Psalm 34. 7.  
Psalm 91. 11.  
Isa. 4. 5.  
Job 1. 10.

Psalm 34. 15.  
Gen. 7. 1.

Psalm 34. 19.

1. In providing all *things necessary* for his Soul and Body concerning this life, and that which is to come; so that he shall be sure ever, either to have enough, or patience to be content with that he hath.
2. In that God gives his *Holy Angels as Ministers* a charge to attend upon him always for his good; yea, in danger, to pitch their Tents about him for his safety, where ever he be: Yea, GOD's protection shall defend him as a cloud by day, and as a pillar of fire by night; and his providence shall hedge him from the Power of the Devil.
3. In that the eyes of the Lord are upon him, and his ears continually open to see his state, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Thus far of the blessed Estate of the Godly and Regenerate Man in this life. Now of his blessed Estate in Death.

2. *Meditations of the blessed Estate of a Regenerate Man in his Death.*

WHEN GOD sends Death as his Messenger, for the Regenerate Man, he meets him half the way to heaven; for



for his <sup>a</sup> conversation, and <sup>b</sup> affection is there before him, *Death* is neither strange nor fearful unto him. Not strange, because he <sup>c</sup> died daily; not fearful, because whilst he lived, he was dead; and his life was <sup>d</sup> hid with God in Christ. To die, unto him therefore, is nothing else in effect, but <sup>e</sup> to rest from his labour in this world, to go <sup>f</sup> home to his <sup>g</sup> Fathers house, unto the <sup>h</sup> City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant. Whilst his body is sick, his mind is sound; for God <sup>i</sup> maketh all his bed in his sickness, and strengtheneth him with Faith and Patience upon his bed of sorrow: And when he begins to enter into the way of all the World, he giveth (like <sup>k</sup> Jacob, Moses, and Joshua) to his Children and Friends godly Exhortations and Counsels to serve the true God, to worship him truly all the days of their life. His blessed Soul breatheth nothing but blessings, and such speeches as favor a sanctified spirit. As his outward man decayeth, so his inward man increaseth and waxeth stronger. When the speech of his Tongue faltereth, the sighs of his heart speak louder unto God; when the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, <sup>l</sup> but is bold to go out of the Body, and

<sup>a</sup> Phil. 3. 20.

<sup>b</sup> Col. 3. 2.

<sup>c</sup> 1 Cor. 1. 31.

<sup>d</sup> Col. 3. 3.

<sup>e</sup> Rev. 13. 14.

<sup>f</sup> 2 Cor. 5. 6.

<sup>g</sup> Joh. 14. 2.

<sup>h</sup> Heb. 12.

22, &c.

<sup>i</sup> Psal. 41. 3.

<sup>k</sup> Gen. 49.

<sup>l</sup> 2 Cor. 5. 8.

and to dwell with her Lord. He sigheth out with Paul, <sup>a</sup> Cupio dissolvi, I desire to be dissolued, and to be with Christ. And with David, <sup>b</sup> as the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? He prayeth with the Saints, <sup>c</sup> How long, O Lord, which art holy and true? <sup>d</sup> Come Lord JESUS, come quickly. And when the <sup>e</sup> appointed time of his dissolution is come, knowing that he goeth to his <sup>f</sup> Father and Redeemer in the peace of a good Conscience, and the assured persuation of the forgiveness of all his sins, in the blood of the Lamb. He sings with blessed old Simeon his <sup>g</sup> Nunc dimittis; Lord, now lettest thou thy servant depart in peace, &c. And surrenders up his Soul, as it were with his own hands, into the hands of his heavenly Father, saying with David, <sup>h</sup> Into thy hands, O Father, I commend my soul, for thou hast redeemed me O Lord thou God of truth. And saying with Stephen, <sup>i</sup> Lord Jesus receive my spirit. He no sooner yields up his sacred Ghost, but immediatly the <sup>k</sup> holy Angels, who attended upon him from his Birth, unto his Death, <sup>l</sup> carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abraham's bosom, which is the <sup>m</sup> Kingdom of heaven, whither only good Angels and good works do accompany the Soul; the one to deliver their <sup>n</sup> charge, the other to receive their <sup>o</sup> reward.

The

<sup>a</sup> Phil. 1. 23.<sup>b</sup> Psal. 42. 2.<sup>c</sup> Rev. 6. 10.<sup>d</sup> Rev. 22. 10.<sup>e</sup> Job 14. 5.<sup>f</sup> Psal. 31. 5.<sup>g</sup> Luke 2. 29.

Psal. 37. 37.

Isa 57. 2.

<sup>h</sup> Psal. 31. 5.<sup>i</sup> Acts 7. 59.<sup>k</sup> Mat. 18.

10.

Acts 12. 15.

&amp; 27. 23.

<sup>l</sup> Luke 16.

22.

<sup>m</sup> Mat. 8. 11.

Luke 13. 28.

Acts 15. 10,

11.

Eph. 1. 10.

Heb. 11. 9,

10, 16. and

12. 22, 23.

Luke 19. 9.

and 9. 31.

<sup>n</sup> Psal. 91.

11.

Heb. 1. 14.

<sup>o</sup> Rev. 14. 13.

and 22. 12.

The Body in convenient time, as the sanctified <sup>a</sup> Temple of the Holy Ghost, the <sup>b</sup> Members of Christ, nourished by his <sup>c</sup> Body, the <sup>d</sup> price of the blood of the Son of God, is by his fellow Brethren reverently laid to <sup>e</sup> sleep in his grave, as in the Bed of Christ, in an assured hope to <sup>f</sup> awake in the resurrection of the Just, at the last Day, to be partaker with the Soul of life and glory everlasting. And in this respect not only the Souls, but the very Bodies of the faithful also are termed blessed.

Thus far of the Blessedness of the Soul and Body of the regenerate Man in death; Now let us see the Blessedness of his Soul and Body after Death.

3. Meditations of the blessed Estate of the Regenerate Man after Death.

His Estate hath three Degrees.

1. From the Day of Death to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerate man hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and immediately <sup>g</sup> carry her into Heaven, and there present her <sup>h</sup> before Christ, where she is crowned with a <sup>i</sup> Crown of righteousness and glory; not which she hath deserved by her good works, but which God hath

<sup>a</sup> 1 Cor. 6. 19.

<sup>b</sup> 1 Cor. 6. 15.

<sup>c</sup> Mat. 26. 20.

<sup>d</sup> 1 Cor. 6. 20.

<sup>e</sup> 1 Pet. 1. 19.

<sup>f</sup> 1 Thes. 4.

14.

Act. 7. 6.

and 8. 2:

<sup>g</sup> Dan. 12. 2.

Joh. 5. 28, 29.

Luke 14. 14.

1 Thes. 4. 16,

17.

Rev. 14. 13.

hath promised of his free *goodness* to all those who of *love* have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy *Soul* ! which was wont to see nothing but *misery* and *sinners*, now to behold the face of the *God of glory* ? yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the holy *Angels* , with an *Euge*, *bone serve* ! *well done*, and *welcome*, good and faithful servant, &c. enter into thy *Masters* joy. And what joy will this be, to behold *thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers* ? All the holy *Patriarchs, Priests, Prophets, Apostles, Martyrs, Confessors*, and all the *Souls of thy Friends, Parents, Husbands, Wives, Children*, and the rest of *God's Saints* , who departed before thee in the true *Faith of Christ*, standing before *God's Throne in bliss and glory* ? if the *Queen of Sheba* beholding the glory and attendance given to *Solomon*, as it were ravished therewith, brake out and said ; *Happy are thy men, happy are these thy servants which stand ever before thee and hear thy wisdom* ! How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company ! to behold the blessed face of *Christ*, and to hear all the *Treasures of his Divine Wisdom* ! How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their heavenly Society ! for as they all rejoyced at thy *Conversion*, so will

Col. 1. 6.

Ephes. 1. 21.

1 King. 10. 8.

Luke 15.

will they now be *much more joyfull* to behold thy *Coronation*: and to see thee receive thy *Crown*, which was laid up for thee against thy *coming*. For there the *Crown* of Martyrdom shall be put on the head of a *Martyr*, who for *Christ's Gospel*-sake endured Torments; the *Crown of Virginity* on the head of a *Virgin*, who subdued *Concupiscence*; the *Crown of Piety* and *Chastity* on the head of them, who sincerely professed *Christ*, and kept their *Wedlock-bed* undefiled; the *Crown* of good works on the good *Alms-giver's* head, who liberally relieved the *Poor*; the *Crown of incorruptible glory* on the head of those *Pastors*, who by their preaching and good example, have converted *Souls* from the corruption of sin, to glorifie *God in holiness of life*. Who can sufficiently express the rejoycing of this heavenly company, to see thee thus crowned with glory, arrayed with the shining robe of righteousness, and to behold the *Palm of Victory* put into thy hand? Oh, what gratulation will there be, that thou hast escaped all the miseries of the *World*, the snares of the *Devil*, the pains of *Hell*, and obtained with them thy eternal rest and happiness? For there every one joyeth as much in another's happiness, as in his own, because he shall see him as much loved of *God* as himself. Yea, they have as many distinct joys, as they have companions of their joy. And in this joyful and blessed state, the *Soul* resteth with  
Christ

1 Tim. 4. 8.

Rev. 7. 9.

Rev. 7. 9.

Christ in Heaven, till the Resurrection; when as the number of *her* fellow servants and brethren be fulfilled, which the Lord termeth but a little season.

The second degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be <sup>a</sup> *Dissolved*, and purified with Fire.

2. At the <sup>b</sup> sound of the last Trumpet, or *voice of Christ* the Archangel, the very same Bodies, *which the Elect had before* (though turned to dust and earth) shall arise again. And in the same instant, every Man's Soul shall re-enter into his own Body by vertue of the <sup>c</sup> resurrection of *Christ their Head*; and be <sup>d</sup> made alive, and rise out of *their Graves*, as if they did but awake out of their beds; and howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall the *Elect* find it true at that day, *that not an hair of their head is perished*.

3. They shall come forth out of *their Graves*, like so many *Josephs* out of prison, or *Daniels* out of the *Lyons Den*, or *Jonahs* out of the *Whale's belly*.

4. All the Bodies of the *Elect* being thus made alive, shall arise in *that* <sup>e</sup> *perfection of Nature*, whereunto they should have attained by their natural temperament, if no impediment had hindered; and in that vigor of age; that a perfect Man is at about

<sup>a</sup> 2 Pet. 3.  
10, 12, 13.  
<sup>b</sup> 1 Cor. 15.  
52.  
1 Thess. 4.  
16.  
Joh. 5. 28.  
Ezek. 37. 7.  
8, &c.

<sup>c</sup> Rom. 8. 11.  
Phil. 3. 10,  
11.  
1 Thess. 4.  
14.  
<sup>d</sup> Rom. 5. 17.  
1 Cor. 15.  
22.  
Mat. 19. 30.  
1 Thess. 4.  
14.  
Dan 6. 23.  
Par est potestas Dei  
ad instituendos, & restituendos homines.  
Athenagor.  
<sup>e</sup> Isa. 65. 20.



bout 33 years old, each in their *proper sex*. Whereunto Divines think the Apostle alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulness of Christ*. Whatsoever imperfection, was before in the body, (as blindness, lameness, crookedness) shall then be done away. Jacob shall not halt, nor Isaac be blind; nor Leah bleer-ey'd, nor Mephibosheth be lame; for if David would not have the blind and lame to come into his house, much less will Christ have blindness and lameness to dwell in his heavenly Habitation. Christ made all the Blind to see, the Dumb to speak, the Deaf to hear, the Lame to walk, &c. that came to him to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in heaven. Among those Tribes there is not one feeble, but the lame man shall leap as an Hart; and the dumb man's tongue shall sing: And it is very probable, that seeing God created our first Parents, not infants, or old men, but of a perfect age or stature: the ἀνάπλασις, or new Creation from Death, shall every where be more perfect than the πλάσις, or first frame of man from which he fell into the state of the Dead. Neither is it like, that infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The Bodies of the *Elect* being thus raised, shall have four most excellent and supernatural qualities: For,

1. They

<sup>a</sup> Tertul. de Resurrect. c. 6. Hier Epist. 27. & 61. Aug. lib. 12. de civit. Dei cap. 17. & omnes Theologi in 4. Sent. dist. 1. 44.  
<sup>b</sup> Eph. 4. 13. Ita communiter credant Theologi in 4. Sent. dist. 44. Vide Aug. de Civit. Dei. lib. 22. c. 15. & 16.

Psal. 105. 37. Isa. 35. 6.

1 Cor. 15. 43.

1 Cor. 15. 41.

Isa. 65. 20.

Aug. Ench.

cap. 90.

Mat. 13. 43.

Luke 9. 31.

1 Theff. 4.

17.

Exod. 34. 29.

Mat. 17. 2.

Aët. 6. 15.

1 Sam. 13. 4.

Heft. 6. 4.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of *Meat*, *Drink*, *Sleep*, and other former helps.

2. In *incorruption*, whereby they shall never be subject to any manner of *imperfections*, *blemish*, *sickness*, or *Death*.

3. In *Glory*, whereby their *bodies* shall shine as bright as the *Sun* in the *Firmament*, and which being made *transparent*, their *Souls* shall shine through, far more *glorious* than their bodies. Three glimpses of which glory were seen: First, In *Moses's* face: Secondly, In the *Transfiguration*: Thirdly, In *Stephen's* countenance. Three instances and assurances of the glorification of our Bodies at that glorious Day. Then shall *David* lay aside his *Shepherd's* weed, and put on the *Robe* of the *King's* Son *Jesus*, not *Jonathan's*. Then every true *Mordecai*, (who mourned under the *Sackcloth* of this corrupt flesh) shall be arrayed with the *King's* *Royal* *Apparel*, and have the *Crown* *Royal* set upon his head, that all the World may see how it shall be done to him whom the *King of Kings* delighteth to honour. If now the rising of one Sun makes

makes the morning so glorious ; how glorious shall that day be when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun ! the body of Christ in glory surpassing all.

4. In Agility, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the Air, as Eagles flying unto their blessed Carcase. To this Agility of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength : They shall mount up with wings as Eagles : They shall run and not be weary : they shall walk and not faint ;* And to this state may that saying of Wisdom be referred ; *In the time of their Vision, they shall shine, and run to and fro, as sparks amongst the stubble.*

And in respect of these four qualities, Paul calleth the raised bodies of the *Elect*, *Spiritual* ; for they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality lower than Angels ; yet surely when God shall thus Crown him with glory and honour, I cannot see how man shall be any thing inferior to Angels : For, are they Spirits ? So is Man also in respect of his Soul ;

Ubi volet spiritus, ibi erit & corpus. August.

Mat. 24. 28.

Isa. 40. 31.

Wisd. 3. 7.

1 Cor. 15. 46. Spirituality post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistunt. Aug. lib. 13. de civit. Dei. cap. 22. Psal. 8. 5.

yea

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14.

Psal. 91. 11.

\*Jude ver. 6.

† 2 Pet. 2. 4.

4 2 Pet. 3.

10, 11, 12.

b 1 Cor. 15.

51.

c Luke 17.

31.

The Elect  
Souls apo-  
strophe to  
the Body, at  
their first  
meeting in  
the Resur-  
rection.

Cant. 2. 14.

yea, more than this; they shall have also a spiritual body, *fashioned like unto the glorious body of the Lord Jesus Christ*, in whom Man's Nature is exalted by a *personal Union*, into the *Glory of the Godhead*, and individual society of the *blessed Trinity*. An honour which he never vouchsafed *Angels*. And in this respect Man hath a prerogative above them. Nay, they are but *Spirits* appointed to be *Ministers* unto the *Elect*: and as many of them, who at the first disdained this Office, and would not keep their \* first standing, were for their pride † hurrl'd into Hell. This lesseneth not the *Dignity of Angels*, but extols the greatness of *God's love to mankind*.

But as for *all the Elect*, who at that second and sudden coming of Christ, shall be found *quick and living*, the \* fire that shall burn up the corruption of the *world*, and the works therein, shall in a <sup>b</sup> moment, in the twinkling of an eye, overtake them as it <sup>c</sup> finds them, either grinding in the *Mill of provision*, or walking in the *fields of pleasure*, or lying in the *bed of ease*; and so (burning up their dross and corruption) of *mortal* make them *immortal* bodies: and *this change* shall be unto them instead of Death.

Then shall the *Soul* with joyfulness greet her body, saying, O well met again my dear sister. How sweet is thy voice! How comely is thy countenance, having lain hid so long in the clefts of the rocks, and in the

the secret places of *the grave*, thou art indeed an habitation fit, not only for me to dwell in, but such as the *H. Ghost* thinks meet to reside in, as *his Temple* for ever. The Winter of our affliction is now past; the storm of our misery is blown over and gone. The Bodies of our Elect Brethren appear more *glorious* than the *Lilly-flowers on the Earth*, the time of singing *Hallelujahs* is come, and the voice of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lord's labours, and companion in persecutions and wrongs for *Christ and his Gospels sake*; now shall we enter together into our Master's joy. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, ay *blessed be that God!* who (when yonder *Reprobates* spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to join together in *watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the Poor, exercising (in all humility) the works of Piety to God, and walking conscientiously in the Duties of our calling towards men*. Thou shalt anon hear no mention of thy sins, for they are remitted and covered, but every *good work*, which *thou* hast done for the *Lord's sake*, shall be rehearsed, and rewarded.

Psalm 32. 1.

Chear

Dan. 9. 21,  
&c.

Luk 21. 28.

Cant. 2. 1, 3.  
Ver. 17.

Luke 17. 34,  
35, 36.

1 Theff. 4.  
17.

1 Cor. 6. 1, 3.

1 Cor. 6. 2, 3.

Rev. 22. 12.

2 Cor. 9. 6.

1 Theff. 4. 17.

Chear up thy heart, for thy Judg is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, *That the day of our Redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the air. Lo, they are at hand: *Arise therefore, my Dove, my Love, my fair One, and come away.* And so like *Roes* or young *Harts*, they run with *Angels* towards *Christ* over the trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus revived and glorified, shall forthwith (by the ministry of *God's Holy Angels*) be gathered from all the quarters and parts of the world and caught up together in the Clouds, to meet the Lord in the Air, and so shall come with him, as a part of his glorious train, to judge the *Reprobates* and *evil Angels*. The *twelve Apostles* shall sit upon *twelve thrones* (next *Christ*) to judge the *twelve Tribes*, (who refused to hear the Gospel preached by their Ministry) and all the *Saints* (in honour and order) shall stand next unto them, as Judges also, to judge the *evil Angels* and *earthly-minded men*. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service than others: so shall their glory and reward be greater than others in that Day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgment, shall be in the Air, over the valley



*Valley of Jehoshaphat*, by Mount Olivet, near unto *Jerusalem*, Eastward from the Temple, as it is probable for four reasons.

1. Because the holy *Scripture* seems to intimate so much in plain words, *"I will gather all Nations into the valley of Jehoshaphat, and plead with them there."* Cause thy mighty one to come down, O Lord, let the heathen be wakened, and come up to the valley of *Jehoshaphat*; for there will I sit to judg all the heathen round about. *Jehoshaphat* signifieth, the Lord will judg. And this Valley was so called, from the great *v*ictory which the Lord gave *d* *Jehoshaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of Mount *Seir*. Which victory was a type of the final victory, which *Christ*, the supreme *Judg* shall give his *Ele&t* over all their enemies in that place, at the last day, as all the *Jews* interpret it. See *Zech.* 14. 4, 5. *Psalms* 51. 1, 2, &c. all agreeing that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame; so over that place his glorious Throne should be erected in the *Air*, when he shall appear in *Judgment*, to manifest his *Majesty* and *Glory*. For it is meet that *Christ* should in that place judg the World with righteous Judgment, where he himself was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent to gather together the *Ele&t* from the four winds, from one end of heaven to the

E

other;

*a* Joel 3. 1.

2.

*b* Ver. 11, 12.

*c* 2 Chron.

30.

*d* Near this valley was Mount *Moriah*, where *Abraham* sacrificed *Isaac*. *Gen.* 22.

*Jacob* saw Angels ascending and descending on a ladder, *Gen.* 28. The Angel put up his sword, and fire from heaven

burnt the sacrifice in *Araunah's* floor, 2 *Sam.* 24. *Solomon* builded the Temple,

2 *Chro.* 3. 1. *Christ* preached the Gospel, suffered his passion, and entered into his glory, *Carth.* in *Gen.* 28.

<sup>a</sup> The Sea beyond *Jordan* towards *Ty-rus*, cutteth the midst of the World. And *Ezech.* saith of *Jerusalem*, In medio gentium posui eam. That from *Sion*, as from a Center, the Law should be published to all Nations, and there all Nations shall be judged according to the Law.

Rom. 2. 12.

Acts 1. 11.

Richard. de Villa nova.

Thom. in 1. Sent. dist.

47. 48.

Mat. 25. 31.

Jude v. 14.

Rev. 20. 11, 12.

Mat. 19. 28.

Hil. in Cant.

21. Anf. in

Mat. c. 25.

Psal. 145. 9.

Isa. 28. 21.

other; it is most probable, that the place whither they shall be gathered to, shall be near *Jerusalem*, and the *Valley of Jehoshaphat*; which <sup>a</sup> *Cosmographers* describe to be in the midst of the superficies of the Earth; if the *termini à quibus* be the four parts of the world, the *terminus ad quem* must be about the Center.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley of Jehoshaphat*, so shall he in like manner come down from heaven. This is the opinion of *Aquinas* and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him; and the Body of *Christ* in glory and brightness surpassing them all: the Reprobates being separate and remaining beneath upon the earth (for the right hand signifies a blessed, the left hand a cursed estate) *Christ* will first pronounce the sentence of *Absolution*, and blis upon the *Elect*; First, because he will thereby increase the grief of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgment*. And thus from his *Throne of Majesty* in the *Air*, he shall (in the sight and hearing of all the World) pronounce unto his *Elect*, Come ye blessed of my Father, and inherit the King-

Kingdom prepared for you from the beginning of the world, &c.

Come ye ] Here is our blessed Union with Christ, and by him with the whole Trinity.

Blessed ] Here is our absolution from all sins, and our plenary endowments with all Grace and Happiness.

Of my Father ] Here is the Author, from whom by Christ proceeds our Felicity.

Inherit ] Here is our Adoption.

The Kingdom ] Behold our Birth-right and possession.

Prepared ] See God's Fatherly care for his chosen.

From the foundation of the World ] O the free, eternal, unchangeable Election of God!

How much are those Souls bound to love God, who of his meer good will and pleasure chose and loved them, before they had done either good or evil.

For I was hungry, &c. ] O the goodness of Christ, who takes notice of all the good works of his Children to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself: Come ye to me, in whom ye have believed, before ye saw me, and whom ye have loved and sought for with so much devotion, and through so many tribulations: Come now, from labour to rest; from disgrace, to glory; from the jaws of Death, to the joys of eternal Life;

Ad poenas  
tardus Deus  
est, ad præ-  
mia velox.  
Mat. 25. 34.

Rom. 9. 3.

John 20. 29.  
1 Pet. 1. 8.

Mat. 5. 11.

Psal. 27. 10.

Mat. 19. 29.

Joh. 20. 17.

2 Cor. 6. 18.

2 Tim. 4. 8.

1 Pet. 5. 4.

Rev. 4. 10.

For my sake ye have been *railed upon, reviled and cursed*. But now it shall appear, to all those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your heavenly Father's blessing; and blessed shall you be. Your fathers, mothers and nearest kindred forsook, and cast you off, for my truths sake, which you maintained; but now my Father will be unto you a Father, and you shall be his sons and daughters for ever. You were cast out of your lands and livings, and forsook all for my sake and the gospels; but that it may appear that you have not lost your gain, but gained by your loss; instead of an earthly inheritance and possession, you shall possess with me the inheritance of my heavenly kingdom; where you shall be for love, sons; for birth-right, heirs; for dignity, kings; for holiness, priests; and you may be bold to enter into the possession thereof now, because my Father prepared and kept it for you ever since the first foundation of the world was laid.

Immediately after this sentence of *absolution and benediction*, every one receiveth his crown, which *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the Faith and good works of all them that loved that his appearing. Then every one taking his crown from his head, shall lay it down (as it were) at the feet of *Christ*; and prostrating themselves, shall with one heart and voice, in an heavenly sort and comfort, say, *Praise and*

and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wert killed, and hast redeemed us to God by thy blood, out of every Kindred and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore. Amen.

Then shall they sit in their Thrones and Orders, as Judges of the Reprobates, and evil Angels, by approving and giving testimony to the righteous sentence and judgment of Christ the supreme Judg.

1 Cor. 6. 1,  
2, 3, &c.  
Mar. 19. 13.

After the pronouncing of the Reprobates sentence and condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father, Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me; and that thou hast loved them, as thou hast loved me.

John 17. 12,  
14, 23, 24.

2. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and

2 Cor. 15.  
24.

supreme Head of the Church, he suppressed his *Enemies*, and ruled his *faithful People* by his Spirit, Word, and Sacraments. So that his *Kingdom of Grace* over his Church in this World ceasing; he shall rule immediately as he is God, equal with the *Father* and the *H. Ghost*, in his *Kingdom of Glory* for evermore. Not that the dignity of his Manhood shall be any thing diminished; but that the glory of his Godhead shall be more manifested; so that as he is God, he shall from thenceforth in *all fulness*, without all external means, rule *all in all*.

From this *Tribunal seat*, Christ shall arise, and with all his glorious company of *Elect Angels* and *Saints*, he shall go up triumphantly in order and array, unto the *Heaven of Heavens*, with such an heavenly noise and musick, that now may that song of *David* be truly verified, *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the earth, he is greatly to be exalted.* And that Marriage-song of *John*, *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.*

The third and last degree of the blessed state of a Regenerated Man after Death, begins after the pronouncing of the Sentence, and lasteth eternally without all end.

Medi-

Psalms 47. 5,  
6, 7, 8.

Rev. 19. 6, 7.



*Meditations of the blessed estate of the Regenerate Man in Heaven, after he hath received the sentence of Absolution, before the Tribunal Seat of Christ, at the last day of Judgment.*

**H**ere my Meditation dazzleth, and my Pen falleth out of my hand; the one being not able to conceive, nor the other to describe that most excellent blis and eternal weight of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity, enjoy from that time that they shall be received with Christ as joint-heirs into that everlasting Kingdom of Joy.

2 Cor. 4. 17.  
Rom. 8. 18.

Notwithstanding, we may take a scantling thereof, thus :

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after Death, in four respects :

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

Rom 8. 17.

*1. Of the Place.*

**T**HE place is the *Heaven of heavens*, or the *third Heaven* called *Paradise*, whither Christ (in his humane Nature) ascended *far above all visible heavens*. The *Bridegrooms chamber*, which by the firmament, as by an *azured curtain* spangled

1 King. 8. 27.  
2 Cor. 12.  
24.  
Psalms 19. 5.  
Mat. 25. 10.

<sup>a</sup> Rev. 21.

2, &c.

<sup>b</sup> Ver. 24.

and 27.

<sup>c</sup> Ver. 18.

Ver. 11.

Ver. 19, 20.

<sup>d</sup> Ver. 21.

<sup>e</sup> Ver. 13.

<sup>f</sup> Ver. 12.

<sup>g</sup> Ver. 27.

<sup>h</sup> Ver. 16.

<sup>i</sup> Rev. 22. 1.

<sup>k</sup> Ver. 2.

with glittering *stars*, and glorious *planets*, is hid, that we cannot behold it with these corruptible eyes of *Flesh*: The *Holy Ghost* (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the <sup>a</sup> *heavenly Jerusalem*, where only God and his people (<sup>b</sup> *who are saved and written in the Lamb's book*) do inhabit: all built <sup>c</sup> *of pure gold, like unto clear glass, or crystal: the walls of jasper-stone, the foundations of the walls garnished with twelve manner of precious stones, having* <sup>d</sup> *twelve gates, each built of one pearl:* <sup>e</sup> *three gates towards each of the four corners of the world: and at each gate an* <sup>f</sup> *Angel (as so many Porters) that* <sup>g</sup> *no unclean thing should enter into it. It is* <sup>h</sup> *four-square, therefore perfect: the length, the breadth, and height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Through* <sup>i</sup> *the midst of her streets ever runneth the pure river of the water of life, as clear as crystal: therefore wholsom.* <sup>k</sup> *And on either side the river is the Tree of Life, ever growing: which beareth twelve manner of fruits, and gives fruit every month: therefore fruitful. And the leaves of the Tree is health to the nations: therefore healthy. There is therefore no place so glorious by Creation, so beautiful with delectation, so rich in possession, so comfortable for*  
*habi-*

*habitation.* For there the King, is Christ; the law, is Love; the honour, Verity; the peace, Felicity; the life, Eternity. There is Light, without darkness; Mirth, without sadness; Health, without sickness; Wealth, without want; Credit, without disgrace; Beauty, without blemish; Ease, without labour; Riches, without rust; Blessedness, without misery; and Consolation that never knows end. How truly may we cry out (with David) of this City, <sup>a</sup> *Glorious things are spoken of thee, O thou City of God*: and yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that <sup>b</sup> *no tongue is able to express, nor heart of man to conceive the glory thereof*: as witnesseth St. Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of mouldring clay, which are but rents of ungodliness, and habitations of Sinners; but let us look rather, and long for *this heavenly city*, <sup>c</sup> *whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.*

<sup>a</sup> Psal. 87. 3.

<sup>b</sup> 2 Cor. 12.

<sup>4.</sup>

1 Cor. 2. 5.

<sup>c</sup> Heb. 11. 10.

Heb. 11. 6.

## 2. Of the Object.

**T**He blissful and glorious object of all intellectual and reasonable Creatures in Heaven, is the Godhead, in Trinity of persons, without which, there is neither joy, nor felicity, but the very fulness of joy consisteth in enjoying the same.

This *Object* we shall enjoy two ways :

1. By a *Beatifical vision* of God.

2. By possessing an *immediate communion* with his Divine Nature.

The <sup>a</sup> *beatifical vision* of God is that only that can content the infinite mind of man. <sup>b</sup> For every thing tendeth to its center ; God is the center of the Soul : therefore (like *Noah's Dove*) she cannot rest nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind, unless he might see the face of God. Therefore the whole Church prayeth so earnestly : *God be merciful unto us, and cause his face to shine upon us.* When *Paul* once had seen this blessed sight, he (ever after) counted all the riches, and glory of the World (in respect of it) to be but *dung* : and all his life after was but a *sighing out*, (*Cupio dissolvi*) *I desire to be dissolved and to be with Christ.* And *Christ* prayed for all his Elect in his last prayer : that they might obtain this blessed vision ; *Father, I will that they which thou hast given me, be (Where?) even where I am : to what end? that they may behold that my glory, &c.* If *Moses's* face did so shine when he had been with God but forty days, and seen but his back-parts : how shall we shine, when we shall see him face to face for ever? and know him as we are known, and as he is? Then shall the Soul no longer be termed *Marah*, bitterness, but *Naomi*, beautifulnes : for the Lord shall turn her short bitterness

<sup>a</sup> Visio Dei  
beatifica sola  
est. summum  
Bonum no-  
strum. Aug.  
1. de Trin. c.  
13.

<sup>b</sup> Fecisti nos  
domine ad  
te, inquietum  
igitur est cor  
nostrum, do-  
nec requies-  
cat in te. Aug.  
Consol. 1. c.  
1. &c.

Exod. 33. 13.  
Psalm 67. 1.  
and 80. 1.  
Phil. 3. 8, 11.  
Phil. 1. 23.  
Joh. 17. 14.

Exod. 34. 29.

Exod. 33. 31.

1 Cor. 13. 12.

2 Cor. 3. 18.

1 John 3. 2.

*bitterness* to eternal beauty and blessedness,  
Ruth 1. 20.

The second means to enjoy this object, is by having an *immediate* and an *eternal Communion* with God in heaven. This we have, first by being (as members of Christ) united to his *Manhood*, and by the *Manhood* (personally united to the *Word*) we are united to him, as he is God : and (by his Godhead) to the *whole Trinity*. Reprobates at the last day shall see God (as a *just Judg*) to punish them ; but (for lack of this Communion) they shall have neither grace with him, nor *glory* from him. For want of this Communion, the devils (when they saw *Christ*) cryed out, *Quid nobis tecum? what have we to do with thee, O Son of the most high God?* but (by virtue of this Communion) the penitent soul may boldly go and say unto *Christ*, (as Ruth unto Boaz :) *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid; for thou art my kinsman.* This Communion God promised Abraham, when he gave him himself for his great reward ; And *Christ* prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying, *That God shall be all in all unto us.* Indeed God is now all in all unto us ; but by means, and in a small measure. But in Heaven, God himself immediately (in fulness of measure, without all means) will be unto us all *the good things*, that our souls and bodies can wish or desire. *He himself*

Matth. 5. 7.

Ruth 3. 9.

Gen. 15. 1.

John 17. 20,  
21.

1 Cor. 15. 28.

self will be salvation and joy to our souls, life and health to our bodies, beauty to our eyes, musick to our ears, honey to our mouths, perfumes to our nostrils, meat to our bellies, light to our understandings, contentment to our wills, and delight to our hearts; And what can be lacking, where God himself will be the <sup>a</sup> soul of our souls? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony and goodness that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are <sup>b</sup> nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be <sup>c</sup> no need of the Sun, nor of the Moon to shine in that City, for the glory of God doth light it.

No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves; how much more excellent is he, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures stronger than themselves; out-run the Sun and Moon in discourse, prescribing many years before, in what courses they shall be. <sup>d</sup> eclipsed, let us say to our selves, how admirable is the Wisdom of God, who made men

<sup>a</sup> Anima animæ erit Deus. Ber.

<sup>b</sup> Non potest summus rerum conditor in se non habere quæ rebus à se conditis dedit: quemadmodum sol astris. Hugo. l. 4. de anim. c. 15.

<sup>c</sup> Rev. 21. 23.

<sup>d</sup> Seneca de beneficiis. l. 2. c. 19.



men so wise ! when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*, let us say to our selves, *how strong*, *how mighty*, *how terrible* is that God, that makes these mighty and fearful Creatures ! when we taste things that are delicately *sweet*, let us say to our selves, O *how sweet* is that God, from whom all these creatures have received their *sweetness* ! when we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us say, how fair is that God, that made these so fair !

And if our loving God hath thus provided us so many excellent delights, for our passage through this *\*Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the palace of our *Master's joy* ! How shall our souls be there ravished with the love of so lovely a God ! So glorious is the object of heavenly *Saints* ; so amiable is the sight of our gracious *Saviour*.

<sup>a</sup> Judg. 2. 5.

3. Of the Prerogatives which the *Elect* shall enjoy in Heaven.

BY reason of this Communion with God, the *Elect* in Heaven shall have four super-excellent Prerogatives.

1. They shall have the Kingdom of heaven for their <sup>b</sup> inheritance, and they shall be free <sup>c</sup> Denizens of the heavenly *Jerusalem*. S. Paul (by being a free <sup>d</sup> Citizen of *Rome*,

<sup>b</sup> Mat. 25.

<sup>i</sup> Pet. 1. 4.

<sup>c</sup> Eph. 2. 19.

Heb. 12. 22.

<sup>c</sup> Act. 22. 26.

<sup>e</sup> sca-

escaped whipping ; but they who are once *free Citizens* of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the *precious blood* of the Son of God.

2. They shall be all *Kings* and *Priests*, *spiritual* Kings to reign with CHRIST, and to triumph over Satan, the World, and Reprobates ; and *spiritual* Priests, to offer unto God the spiritual sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to *poor parents*, that have many Children ! If they breed them up in the fear of God, and to be true Christians ; then are they Parents to so many *Kings* and *Priests*.

3. Their bodies shall *shine* as the brightness of the *Sun* in the Firmament, like the glorious body of Christ, which shined *brighter* than the Sun at Noon, when it appeared to Saint *Paul*. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, a *spiritual body* ; not in *substance*, but in *quality* ; preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* than a carrion) should thus arise in *glory*,

Acts 22. 28.

1 Pet. 1. 18.

Rev. 5. 10.

1 Pet. 2. 9.

Rom. 16. 10.

1 Pet. 2. 5.

Heb. 13. 15.

Mat. 13. 43.

Phil. 3. 21.

Acts 12. 6.

Luke 9. 31.

Mark 9. 3.

1 Cor. 15.

43.

Ver. 44.

1 Theff. 4. 1.

glory, like unto the body of the Son of God.

4. Lastly, they (together with all the holy Angels) *there*, keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the ayeblessed Trinity, for the *creating, redeeming, and sanctifying* of the Church: And for his Power, Wisdom, Justice, Mercy, and Goodness, in the Government of Heaven and Earth. When thou hearest a sweet consort of *Musick*, meditate how happy thou shalt be, when (with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spiritual *Hallelujah*, in that eternal blessed Sabbath; where there shall be such variety of pleasures, and *satiety* of joys, as neither know *tediousness* in doing, nor *end* in delighting.

4. Of the effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable Effects.

1. **T**hey shall know God with a perfect knowledge, so far as Creatures can possibly comprehend the *Creatour*. For there we shall see, the *Word, the Creatour*; and in the *Word*, all creatures that by the *Word* were created; so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The  
excel-

1 Cor. I. 10.  
Aug. soliloq.  
cap. 36.  
Nihil notum  
in terra, ni-  
hil ignotum  
in cælo.

a 1 Cor. 13.  
12.

b 2 Cor. 3. 16.  
Res veræ  
sunt in mun-  
do invisibili,  
in mundo  
visibili um-  
bræ rerum.  
Herm.

c Luke 13.  
28.

d Gen. 2. 23.

e Mat. 27.  
53.

f Mat. 17. 4.

g Luke 16.  
23.

h Mat. 19.  
28.

excellentest creatures in this life, are but as  
a <sup>a</sup> dark veil, drawn betwixt God and  
us; but when this veil shall be drawn a-  
side, then shall we see God <sup>b</sup> face to face,  
and know him as we are known.

We shall know the power of the *Father*,  
the wisdom of the *Son*, the grace of the  
*Holy Ghost*, and the indivisible nature of the  
blessed *Trinity*. And in him we shall know  
not only all our friends, (who died in the  
faith of Christ) but also all the faithful  
that ever were, or shall be. For,

1. <sup>c</sup> Christ tells the *Jews*, that they  
shall see *Abraham*, *Isaac* and *Jacob*, and  
all the *Prophets*, in the kingdom of God;  
therefore we shall know them.

2. <sup>d</sup> Adam in his innocency knew *Eve*  
to be bone of his bone, and flesh of his  
flesh, as soon as he awaked; much more  
then shall we know our kindred, when  
we shall awake perfected and glorified in  
the Resurrection.

3. The Apostles knew <sup>e</sup> Christ after his  
Resurrection, and the *Saints* which rose  
with him, and appeared in the holy city.

4. <sup>f</sup> Peter, James and John knew *Mo-  
ses* and *Elias* in the transfiguration; how  
much more shall we know one another,  
when we shall be all glorified?

5. <sup>g</sup> Dives knew *Lazarus* in *Abraham's*  
*bosom*; much more shall the Elect know  
one another in Heaven.

6. <sup>h</sup> Christ saith, that the twelve *Apo-  
stles* shall sit upon twelve thrones to judg (at  
that day) the twelve Tribes, therefore they  
shall

\* shall be known, and consequently the rest of the Saints.

7. Saint Paul saith, that at that day <sup>b</sup> we shall know as we are known of God; and <sup>c</sup> Augustin (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts, For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithful in the Old Testament are said to be <sup>d</sup> gathered to their Fathers; therefore the knowledg of our Friends remains.

9. \* Love never falleth away; therefore knowledg, the ground thereof, remains in another life.

10. Because the last day shall be a <sup>e</sup> declaration of the just judgment of God, when he shall reward every man according to his works; and if every mans work be brought to light, much more the worker. And if wicked men shall account for every <sup>f</sup> idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) <sup>h</sup> Every man shall appear to account for the work that he hath done in his body, &c. See Wisdom, ch. 5. ver. 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and

<sup>a</sup> 1 Cor. 6. 2, 3.

<sup>b</sup> 1 Cor. 13. 12.

<sup>c</sup> August. ad Italicam viduam. Ep. 6.

<sup>d</sup> Gen. 25. 35.

<sup>e</sup> 2 King. 22.

<sup>f</sup> 1 Cor. 13. 8.

<sup>g</sup> Rom. 2. 5. Rev. 22, 12. Ecclef. 12. 14. Rom. 2. 16.

<sup>h</sup> Mat. 12. 36.

<sup>i</sup> 2 Cor. 5. 10.

1 Cor. 15.  
24, 28.

and *Oeconomy* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*; and rule all in all, as he is God, equal with the Father and the Holy Ghost.

1 Cor. 13. 11.

The greatest *knowledg* that man can attain unto in this life, comes as far short of the *knowledg* which we shall have in *Heaven*, as the knowledg of a *child* that cannot yet speak plain, comes of the knowledg of the greatest *Philosopher* in the World. They who thirst for *Knowledg*, let them long to be Students of this *University*. For all the light by which we know any thing in this World, is nothing but the very *shadow of God*; but when we shall know God in Heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption*; yea, so much knowledg as a *Creature* can possibly conceive and comprehend of the *Creator*, and his works. But whilst we are in this life, we may say with *Job*, *How little a portion bear we of him?* And assure our selves with *Syracides*, that, *There are hid yet greater things than these be, and that we have seen but a few of God's works.*

Lumen est  
umbra Dei,  
& Deus est  
lumen lumi-  
nis. Plato, \*  
Poli. 6.

Job 26. 14.  
Ecclus. 42. 32.

1 Cor. 13. 12.

2. They shall love God with *as perfect* and *absolute a love*, as possibly a creature can do. The manner of loving God, is to love him for himself; the *measure* is to love him *without measure*. For in this life (*knowing God but in part*) we love him but *in part*; but when the *Elect* in Heaven shall *fully* know God, then they will *perfectly*



feſtly love God. And for the infinite cauſes of love (which they ſhall know to be in him) they ſhall be infinitely raviſhed with the love of him.

3. They ſhall be filled with all manner of divine pleaſures. At thy right hand (ſaith David) there are pleaſures for evermore; Yea, They ſhall drink (ſaith he) out of the river of pleaſures. For aſſoon as the Soul is admitted into the actual fruition of the beatifical Eſſence of God; ſhe hath all the goodneſs, beauty, glory, and perfection of all Creatures (in all the World) united together, and at once preſented unto her in the ſight of God. If any be in love, there they ſhall enjoy that which is more amiable. If any delight in fairneſs, the faireſt beauty is but a duſty ſhadow to that; he that delights in pleaſures, ſhall there find infinite varieties, without either interruption of grief, or diſtraction of pain; he that loveth honour, ſhall there enjoy it, without the diſgrace of cankered envy; he that loveth treaſure, ſhall there poſſeſs it, and never be beguiled of it. There they ſhall have knowledge void of all ignorance; health that no ſickneſs ſhall impair; and life that no death can determine. In a word, look how far this wide world ſurpaſſeth for light pleaſures, and comforts, the dark and narrow womb wherein thou waſt conceived a child; ſo much doth the World to come exceed in joys, ſolace, and conſolation, this preſent World. How happy then ſhall we be, when this life is changed, and we thither tranſlated?

4. They

Pſal. 16. 11.

Pſal. 36. 8.

a Psal. 16.  
11.

4. They shall be replenished with an *unspeakable joy*; *a In thy presence* (saith David) *is the fulness of joy*. And this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy *Angels*, and blessed *souls* of just and perfect men, who are in bliss and glory with him.

b Heb. 12. 24.

c 1 Kin. 1.  
40.

d Luke 1. 44.

e Joh. 17. 22.  
f Mat. 2. 10.

g Luke 2. 28.

h Luke 2. 46.  
i Facilius dicere possumus quid ibi non sit, quam quid ibi sit. Aug de sym. lib. 3.  
1 Cor. 2. 5.  
Mat. 25. 21.

But especially from the blissful sight of Jesus, the Mediator of the *New Testament*, our *b Emmanuel*, God made Man. His sight will be the chief cause of our bliss and joy. If the *c Israelites in Jerusalem* so shouted for joy, that the earth rang again, to see *Solomon crowned*, how shall the Elect rejoyce in Heaven, to see *Christ* (the true *Solomon*) adorned with glory? If *John Baptist* at his presence did *d leap in his mothers womb* for joy, how shall we exult for joy, when he will be, not only *with us*, but *e in us* in heaven? If the *wise men* rejoyced so greatly to find him, a *f Babe, lying in a manger*, how great shall the joy of the Elect be, to see him sit (as a King) in his *celestial Throne*? If *g Simeon* was glad to see him an *Infant* in the *Temple*, presented by the hands of the *Priests*, how great shall our joy be, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *h Joseph* and *Mary* were so joyful to find him in the midst of the *Doctors*; in the *Temple*, how glad shall our *Souls* be, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the Apostle saith) *i the eye hath not seen, the ear hath not heard, nor the heart*

heart of man can conceive; which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate for evermore. Therefore it is termed *everlasting life*; and Christ saith, <sup>a</sup> *that our joy no man shall take from us*. All other joys (be they never so great) have an end. <sup>b</sup> *Ahasuerus's* feast lasted an hundred and eighty days; but he and it and all his joys are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be *satiated* with all delights and joys, (but for a time) were much; but to enjoy them for ever without intermission of end, who can *bear* it, and not admire it? who can *muse* of it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the <sup>c</sup> *riches* and *pleasures* of this life to be but *loss* and *dung*, in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they <sup>d</sup> willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians*, *Merchants*, *Luke* 19. and eternal life, a *precious Pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, *Matth.* 13.

<sup>e</sup> *Alexander* hearing the report of the great riches

<sup>a</sup> Joh. 16.22.

<sup>b</sup> Hest. 1. 3.

<sup>c</sup> Phil. 3. 8.

<sup>d</sup> Act. 2. 45.

<sup>e</sup> Plutarch.  
Apoph.  
Regum.

riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing? *Alexander* answered, That he prefer'd the riches of *India* (whereof he hoped shortly to be master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the eternal riches of heaven, so greatly renowned (which they shall enjoy e're long) before the corruptible trash of the Earth, which lasts but for a season?

*Abraham* and *Sarah* left their own Countrey and possessions, to <sup>a</sup> look for a City, whose builder and maker is God; and therefore bought no land, but only a place of burial. *David* preferred one day in this place, before a thousand elsewhere; yea, <sup>b</sup> to be a door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness. <sup>c</sup> *Elias* earnestly besought the Lord, to receive his Soul into his Kingdom, and went willingly (though in a <sup>d</sup> fiery Chariot) thither. *Saint Paul* (having once seen Heaven) continually <sup>e</sup> desired to be dissolved, that he might be with Christ. *Saint Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying. <sup>f</sup> Master, it is good for us to be here. How much better doth *Peter* now think it to be in Heaven it self? *Christ* (a little before his death) prayeth his Father to receive him into that excellent Glory.

<sup>a</sup> Heb. 11. 10,  
15, 16.

<sup>b</sup> Psal. 84. 10.

<sup>c</sup> 1 Kin. 19. 4.

<sup>d</sup> 2 Kin. 11. 5.

<sup>e</sup> Phil. 1. 23.

<sup>f</sup> Mat. 17. 4.

<sup>g</sup> John 17. 5.

Glory. And the Apostle witnesseth, that  
 \* for the joy which was set before him, he  
 endured the Cross, and despised the shame. If  
 a Man did but once see those joys (if it  
 were possible) he would endure a hun-  
 dred deaths to enjoy that happiness but  
 one day.

*a* Heb. 11. 2.

Saint *b* Augustine saith, That he would  
 be content to endure the torments of hell to  
 gain this joy rather than to lose it. Ignatius  
 (St. Paul's Scholar) being threatned (as  
 he was going to suffer) with the cruelty  
 of Torments, answered with great cou-  
 rage of Faith; *c* Fire, Gallows, Beasts,  
 breaking of my bones, quartering of my mem-  
 bers, crushing of my body, all the torments of  
 the devil together, let them come upon me, so  
 I may enjoy my Lord Jesus and his Kingdom.

*b* Serm. 31.  
 de Sanctis.

The like constancy shewed *d* Polycarp, who  
 could not by any terrours of any kind of  
 death be moved to deny Christ in the  
 least measure. With the like resolution  
 answered *e* Basil his persecutors, when  
 they would terrifie him with death; *I*  
*will never* (said he) *fear Death, which can*  
*do no more than restore me to him that made*  
*me.* If Ruth left her own Countrey, and  
 followed Naomi her Mother-in-Law, to go  
 and dwell with her in the land of Canaan  
 (which was but a type of Heaven) only  
 upon the same which she heard of the  
 God of Israel, (though she had no promise  
 of any portion therein) how shouldst thou  
 follow thy Holy Mother the Church, to go  
 unto Christ, into the heavenly Canaan;  
 wherein

*c* Hieron. in  
 Catalog. Iren.  
 l. 3. contra  
 Valent.

*d* Euseb. l. 4.  
 cap. 16.

*e* Nazian. de  
 vit. Basil.

*f* Ruth 1. 16.

wherein God hath given thee an *eternal inheritance assured* by an holy Covenant, made in the word of God, *signed* with the Blood of his Son, and *sealed* with his Spirit and Sacraments; this shall be thine *eternal happiness* in the Kingdom of Heaven, where thy life shall be a communion with the *blessed Trinity*; thy joy, the presence of the Lamb; thy exercise, singing; thy ditty, *hallelujah*; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slacketh; and life remaineth, that never endeth.

*Meditations directing a Christian how to apply to himself without delay, the aforesaid knowledge of God and himself.*

**T**Hou seest therefore, O Man, how *wretched and cursed* thy state is, by *corruption* of nature, without Christ; inso-much, that whereas the Scriptures do liken wicked men unto *Lions, Bears, Bulls, Horses, Dogs*, and such like savage Creatures in their lives; it is certain, that the condition of an *unregenerate* man, is in his Death more vile than a Dog, or the filthiest Creature in the world. For the *Beast* (being made but for Man's use) when he dieth, endeth all his *miserics* with his death. But Man (endued with a *reasonable*, and an *immortal* soul, made after God's image, to serve God) when he ends



ends the miseries of this life, must account for all his mis-deeds, and begin to endure those miseries that never shall know end. No creature but man is liable to yield at his death an account for his death. - The brute creatures, not having reason, shall not be required to make any account for their deeds; and good Angels, though they have reason, yet shall they yield no account, because they have no sin. And as for evil Angels, they are without all hope already condemned, so that they need not make any further accounts; man only in his death must be God's accountant for his life.

On the other side thou seest (*O man*) how happy and blessed thy state is, being truly reconciled unto God in *Christ*, in that (through the restauration of *God's Image*, and thy restitution into thy sovereignty over other creatures) thou art in this life little inferior to the Angels; and shalt be in the life to come equal to the Angels. Yea, (in respect of thy nature, exalted by a personal Union to the Son of God, and by him to the glory of the Trinity) superior to the Angels: a Fellow-Brother with Angels, in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal Communion with his Majesty.

Now therefore (*O impenitent sinner*) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tenderest thy

own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

*Meditations on the hindrances, which keep back a Sinner from the Practice of Piety.*

**T**Hose hindrances are chiefly seven.

1. An ignorant mistaking of the true meaning of certain places of the holy Scriptures, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these.

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, that he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matth. 11. 26. *Come unto me all you that labour and are heavy laden, and I will give you rest.* Hence the lewdest man collects

Heb. 12. 17.

Luke. 13. 24,

27.

lects that he may come unto Christ when he list. But he must know, that no Man ever comes to Christ but he who (as Peter saith) *Having known the way of righteousness hath escaped the pollutions of this world through the knowledge of our Lord and Saviour Jesus Christ.* To \* come unto Christ is to repent and believe; and this no man can do, unless his heavenly † Father draweth him by his grace.

2 Pet. 2. 20,  
22.

\* Isa. 1. 18.  
John 6. 35.

† Joh. 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, who walk not after the flesh, (as thou dost) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners, &c.* True, but such sinners, who like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lewdness. For that Grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Tit. 2. 11,  
12.

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth, &c.* In a day, ] is not in the Text; which means not falling into sin, but falling into trouble, which his malicious enemy plots against the just, and from which God † delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose falls all men may see every day? but neither God, nor Man, can at any time see thy rising again by repentance.

† Psal. 34. 19.

Gal. 5. 22.

<sup>a</sup> Rev. 3. 18.<sup>b</sup> Rev. 19. 8.<sup>c</sup> Jer. 13. 23.<sup>d</sup> Zech. 3. 4.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the Carnal Christian gathers; that, seeing the *best works* of the *best Saints* are no better, then his are *good enough*; and therefore he needs not much grieve, that his devotions are *so imperfect*. But *Isaiah* means not in this place the *righteous Works* of the *Regenerate*; as fervent *Prayers* in the name of God; charitable *Alms* from the bowels of *mercy*; suffering in the *Gospels* defence, the spoil of goods, and spilling of blood, and such works, which *Saint Paul* calls the *fruit of the Spirit*: But the Prophet making an *humble confession* in the name of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God as *Lepers* are by their infected sores, and polluted cloaths from Men, their chiefest *Righteousness* could not but be abominable in his sight. And though *our best works*, compared with *Christ's righteousness*, are no better than *unclean rags*; yet in *God's* acceptation, for *Christ's* sake, they are called <sup>a</sup> *white rayment*; yea, <sup>b</sup> *pure fine linnen*, and *shining*; far unlike the <sup>c</sup> *Leopard's spots*, and <sup>d</sup> *filthy garments*.

7. James 3. 2. *In many things we sin all*; True, but *God's children sin not in all things*, as thou do'st, without either *bridling* their lusts, or *mortifying* their corruptions; and though the *reliques of sin* remain in the dearest children of God, that they had need daily to cry, *Our Father which art in*

in Heaven, forgive us our trespasses; yet <sup>e</sup> in the New Testament, none are properly called Sinners, but the unregenerate; but the Regenerate in respect of their zealous endeavour to serve God in unfeigned holiness are every where called Saints; Inasmuch that St. John saith, that *whosoever is born of God sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him as thou do'st. Deceive not thy self with the name of a Christian; whosoever liveth in any customary gross sin, he liveth not in the state of grace. Let therefore (saith St. Paul) every one that nameth the name of Christ depart from iniquity. The regenerate sin but upon frailty; they repent, and God doth pardon; therefore they † sin not to death. The Reprobate sin maliciously, sinfully, and delight therein, so that by their good will, sin shall leave them before they leave it, They will not repent, and God will not pardon. Therefore their sins are mortal (saith St. John) or rather immortal, as saith St. Paul, Rom. 2. 5. It is no excuse therefore to say, we are all Sinners. True Christians, thou seest, are all Saints.

8. Luke 23. 43. The Thief converted at the last gasp, was received to Paradise; What then? If I may have but time to say when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord; and the Lord will not know them. The Thief was saved,

<sup>e</sup> Gal. 1. 15.  
Rom. 5. 8.  
John 9. 31.

1 John 3. 9.  
1 John 5. 18.

2 Tim. 2. 19.

† 1 John. 5.  
16.

Ibid.

Matth. 7. 22.

for he repented ; but his fellow had no grace to repent, and was damned. Beware thereof, lest trusting to too late repentance at thy last end on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. 7. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; &c.* Oh comfortable ! But hear what St. John saith in the same place ; *My little children, these things write I unto you, that ye sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin abounded, grace did abound much more.* O sweet ! But hear what St. Paul addeth ; *What shall we say then ? shall we continue in sin, that grace may abound ; God forbid. How shall we that are dead to sin live any longer therein,* Rom. 6. 1, 2. This place teacheth us not to presume ; but that we should not despair. None therefore of these Promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are these :

1. From the doctrine of *Justification* by Faith only ; a carnal Christian gathereth, *That good works are not necessary.* He commends others that do good works, but he perswades himself that he shall be saved by his faith, without doing any such



such matter. But he should know, that though good works are not necessary to justification, yet they are necessary to salvation, for we are Gods workmanship created in Christ Jesus unto good works, which God hath predestinated that we should walk in them. Whosoever therefore in years of discretion bringeth not forth good works after he is called, he cannot be saved, neither was he ever predestinated to life eternal. Therefore the Scripture saith, that \* Christ will reward every man according to his works; Christ respects in the Angels of the 7 Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works, \* in feeding the hungry, cloathing the naked, &c. At that day <sup>b</sup> righteousness shall wear the Crown. No righteousness, no crown, no good works (according to a mans talent) no reward from God, unless it be <sup>c</sup> vengeance. To be rich in good works, is the surest foundation of our assurance <sup>d</sup> to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ and his obedience unto salvation. And no other faith <sup>e</sup> availeth in Christ, but that which worketh by love; and (but in the act of justification) that faith which only justifieth is \* never alone, but ever accompanied with good works, as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith, which doth not justifie her self by good works before

Eph. 2. 10.

Fulk Rhem.  
Test. Ann.  
in Eph. 2. 2.

\* Rom. 2. 6.  
2 Cor. 4. 6.  
Rev. 22. 12.  
Rev. 2. 2.

<sup>a</sup> Mat. 25.  
<sup>b</sup> 2 Tim. 4. 8.

<sup>c</sup> Rom. 2. 8.

<sup>d</sup> 1 Tim. 6. 19.

<sup>e</sup> Gal. 5. 6.

F des sola  
r.o. est sola:  
Fides sola  
justificat, ut  
oculus solus  
videt.

James 2.  
26.  
g Acts 15. 9.  
h Acts 16. 18.  
i Thes. 5. 23.

i Mat. 25. 34.  
Ephes. 1. 4.  
Eccles. 3. 14.

k 1 Pet. 1. 9.

l Rom. 8. 29,  
30.

John 15. 16.

m 1 Pet. 1. 2.

Noli te in  
Deo primum  
querere, sed  
in Christo, in  
quo si te per  
fidem in ven-  
neris, certus  
esto, te esse  
electum.

n Luke 15.

10.

o ver. 24.

man is but a <sup>f</sup> *dead faith*, which will never  
justifie a mans soul before God. But a ju-  
stifying faith <sup>g</sup> *purifieth the heart*, and <sup>h</sup>  
*sanctifieth the whole man* throughout.

II. From the Doctrine of God's eternal  
<sup>i</sup> *Predestination*, and unchangeable Decree,  
he gathereth that if he be predestinated to be  
*saved*, he cannot but be saved; if to be dam-  
ned, no means can do any good. Therefore all  
works of Piety are but in vain. But he  
should learn that God hath predestinated to  
the means, as well as to the end. Whom  
therefore God hath predestinated to be sa-  
ved, which is the <sup>k</sup> end, he hath likewise  
predestinated to be first called, justified and  
made conformable to the Image of his Son,  
which is the <sup>l</sup> means. And they (saith St. <sup>m</sup> Pe-  
ter) *who are elect unto salvation, are also elect  
unto the sanctification of the Spirit*. If there-  
fore upon thy calling thou conformest thy  
self to the Word and Example of Christ thy  
Master, and obeyest the good motions of  
the Holy Spirit, in leaving sin, and living a  
godly life; then assure thy self, that thou  
art one of those, who are *infallibly* predesti-  
nated to everlasting salvation. If otherwise,  
blame not God's predestination, but thine  
own sin and rebellion. Do thou but return  
unto God, and God will graciously receive  
thee, as the Father did the Prodigal Son;  
and by thy conversion, it shall appear, both  
to <sup>n</sup> Angels and <sup>o</sup> Men, that thou didst be-  
long to his Election. If thou wilt not, why  
should God save thee?

III. When a carnal Christian *hears that*  
Man

*Man hath not free will unto good; he looseth the reins to his own corrupt will, as tho it lay not in him to bridle, or to subdue it; Implicitely making God the Author of sin in suffering Man to run into this necessity. But he should know, that God gave Adam free will, to stand in his <sup>a</sup> integrity if he would; but Man abusing his free-will, lost both himself and it. Since the Fall, Man in his state of corruption hath free-will to evil, but not to good; for in this state <sup>b</sup> we are not (saith the Apostle) sufficient to think a good thought. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a Man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, that <sup>c</sup> God of his own good pleasure, worketh both the will and the deed in us; who (as the Apostle expoundeth) <sup>d</sup> cleanse our selves from all filthiness of flesh and spirit, and finish our sanctification in the fear of God. And in this state every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedom; for <sup>e</sup> when the Son shall make us free, then shall we be free indeed; and <sup>f</sup> where the Spirit of the Lord is, there is liberty: For the holy Spirit draws their minds not by coaction, but by the Cords of Love, Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts to*

*a* Magnus homo liberi arbitrii vires cum conderetur, accepit, sed has peccando amisit. Aug. de spirit. & lit. cap. 3. Eccles. 7. 29. Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit.

Aug. Ench. ad Lau. cap. 30.

*b* 2 Cor. 3. 5.

Per lapsum arbitrii libertas naturalibus manet, in supernaturalibus amissa est, donec gratia restituatur.

*c* Phil. 2. 12, 13.

Acti agimus. The will is passive in receiving the first grace, afterwards active in all goodness.

*d* 2 Cor. 7. 1. *e* John 8. 36. Liberum arbitrium non nisi gratia Dei efficitur liberum. Aug. ad Col. c. 17. *f* 2 Cor. 3. 17.

Voluntas  
humana non  
libertate gra-  
tiam conse-  
quitur, sed  
gratia liber-  
tatem. Aug.  
de grat.

love the known truth; and by enabling every one of them (according to the *measure of grace* which he hath received) to do the good which he loveth; but thou wilt not use the freedom of thy will so far as God hath freed it; for thou do'st many times wilfully (against God's Law, to the hazard of thy Soul) that which (if the King's Laws forbade under the penalty of death, or loss of thy worldly estate) thou wouldst not do. Make not therefore thy want of free-will unto good *to be so much the cause of thy sin*, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears *that no man (since the Fall) is able to fulfil the Law of God, and to keep all his Commandments*, he boldly presumes to sin, as others do; he contents himself with a *few good thoughts*; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn that though (since the *Fall*) no Man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in *truth*, though he cannot in absolute perfection. Thus with *David*, they & apply their hearts to fulfil Gods Commandments *always unto the end*. And then the <sup>h</sup> spirit of grace, which was promised

to

& Psalm 110.  
112.  
Joel 2. 28,  
29.

to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing God accepteth their <sup>a</sup> good will and endeavour, instead of perfect fulfilling of the Law, supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect Saint John saith, that <sup>b</sup> God's Commandments are not burthenous. And St. Paul saith, <sup>c</sup> I am able to do all things through the help of him that strengtheneth me. And Zachary and Elizabeth are said to walk <sup>d</sup> in all the Commandments of the Lord without reproof. Hereupon Christ <sup>e</sup> commends to his disciples, the care of the keeping of his Commandments, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes Conscience to walk in his Commandments, and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is, under the New (by the death of Christ) abolished to the regenerate; the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians; they require to

Zech. 12. 10.  
Quod jubet,  
juvat. Aug.

<sup>a</sup> 2 Cor. 8.  
12.

<sup>b</sup> 1. John 5. 3.

<sup>c</sup> Phil. 4. 13.

<sup>d</sup> Luke 1. 16.

<sup>e</sup> John 15. 10.

the

<sup>a</sup> Rom. 15.  
18.  
<sup>b</sup> Col. 3. 5.  
<sup>c</sup> Gal. 5. 24.  
Rom. 6. 12,  
13.  
<sup>d</sup> Rom. 6. 4, 5.  
Rom. 8. 11.  
<sup>e</sup> Gal. 5. 25.  
<sup>f</sup> 1 John 5. 4.  
g John 8. 46.

<sup>b</sup> Rom. 1. 24,  
28.

<sup>i</sup> Rom. 8. 9.  
Aug. optat.  
ut Pelagius  
agnoscat,  
posse legem  
præstare per  
gratiam  
Christi &  
pacem fore  
edicat.  
<sup>k</sup> Luke 11. 13.  
James 1. 5.  
<sup>l</sup> Deus magis  
delectatur  
affectu quam  
effectu. Amb.

the Law (which is the rule of righteousness) true <sup>a</sup> obedience in word and deed; the <sup>b</sup> mortifying of their members; the <sup>c</sup> crucifying of the flesh with the affections and lusts thereof, <sup>d</sup> resurrection to newness of life, <sup>e</sup> walking in the spirit, <sup>f</sup> overcoming of the world by faith; so that though no Man can say as Christ, <sup>g</sup> which of you can rebuke me of sin? yet every regenerate Christian can say of himself, Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath; a Lyar, a neglecter of God's Publick Service, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by God's Law, then God <sup>h</sup> gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth, of every true regenerate Christian, through the gracious assistance of <sup>i</sup> Christ's Holy Spirit. And this Spirit, God will <sup>k</sup> give to every Christian that will pray for it, and incline his heart to keep his Laws.

V. When the unregenerate man hears, that God <sup>l</sup> delights more in the inward mind, than in the outward man: then he feigneth with himself, that all outward reverence and profession is but either superstitious, or superfluous. Hence it is that he seldom kneeleth in the Church; that he puts on his Hat at singing of Psalms, and the publick



publick *Prayers* ; which the prophane Varlet would not offer to do in the presence of a Prince or Noble-man. And so that he keep his mind unto *God*, he thinks he may *fashion himself* (in other things) to the *world*. He divides his thoughts, and gives so much to *God*, and so much to his own *lusts* ; yea, he will divide with *God* the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own *pleasures*. But know, O carnal man, that *Almighty God* will not be served by halves, because he hath created and redeemed the *whole man*. And as *God* detests the service of the *outward man* without the inward heart, as *hypocrisie* ; so he counts the inward service without all external reverence, to be meer *prophaneness* : he requireth both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation* : lift up thine eyes and thy hand, in testimony of thy *confidence*, hang down thy *head*, and smite thy *breast* in token of thy *contrition* ; but especially call upon *God* with a *sincere heart*, serve him holily, serve him wholly, serve him only ; for *God*, and the *Prince* of this world, are two contrary † *masters*, and therefore no man can possibly serve both.

† Mat. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use or not use at his pleasure ; but whosoever thou art, that wilt be assured in thy heart that thou art one of *Christ's*

*Elect*.

<sup>a</sup> Acts 13. 48.

<sup>b</sup> Rom. 1. 16.

<sup>c</sup> Prov. 29. 18.

<sup>d</sup> Mat. 10. 22.

<sup>e</sup> Isa. 11. 1.

<sup>f</sup> Isa. 2. 2, 3.

<sup>g</sup> Zach. 14. 17

<sup>h</sup> Rom. 10. 14.

<sup>i</sup> Heb. 11. 6.

<sup>k</sup> John 10. 27.

<sup>l</sup> John 3. 29.

<sup>m</sup> Heb. 2. 3.

John 8. 47.

<sup>n</sup> 1 Cor. 1. 11.

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to *hear God's Word Preached*. For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath <sup>a</sup> *predestinated to be saved*; therefore it is called <sup>b</sup> *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, the <sup>c</sup> *people perish*, and whosoever shall refuse it, <sup>d</sup> *it shall be more tolerable for the Land of Sodom and Gomorrah, in the day of Judgment, than for those people*. Secondly, the preaching of the Gospel is the <sup>e</sup> *Standard or Ensign of Christ*, to which all Souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the *Lord's day*, he is none of Christ's people, that <sup>f</sup> *flocks not unto it*; neither shall any drop of the <sup>g</sup> *rain of his Grace* light on their souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* <sup>h</sup> *begetteth faith* in our hearts, without <sup>i</sup> which we cannot please God. If the *hearing of Christ's voice* be the chief mark of *Christ's Elect* <sup>k</sup> *sheep*, and of the <sup>l</sup> *Bridegrooms friends*, then must it be a *fearful mark* of a reprobate <sup>m</sup> *Goat*, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for by <sup>n</sup> *this foolishness of preaching it pleaseth God to save them which believe*. Their state is therefore fearful, who live in peace without caring for the preaching of the Gospel.

Can

Can men look for God's mercy, and despise his means? <sup>a</sup> he (saith Christ of the Preachers of his Gospel) that despiseth you, despiseth me. <sup>b</sup> He that is of God, heareth God's Word; ye therefore hear them not, because ye are not of God. Had not the <sup>c</sup> Israelites heard Phineas's message, they had never wept. Had not the Baptist preached, the Jews had never <sup>d</sup> mourned. Had not they who crucified Christ, heard Peter's Sermon, their hearts had never been <sup>e</sup> pricked. Had not the Ninivites heard Jonas <sup>f</sup> preaching, they had never repented; and if thou wilt not <sup>g</sup> hear and <sup>h</sup> repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bare signs and seals of God's promise and grace unto us, doth not a little hinder Piety; whereas indeed, they are seals as well of our service and obedience unto God; which service, if we perform not unto him, the Sacraments seal no Grace unto us. But if we receive them upon the resolution, to be his faithful and penitent servants, then the Sacraments do not only signify and offer, but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent; and to this end Baptism is called the <sup>i</sup> washing of Regeneration, and renewing of the Holy Ghost; and the Lord's Supper, <sup>k</sup> The Communion of the Body and Blood of Christ. Were this truth believed, the holy Sacrament of the Lord's Supper would be oftner and with greater reverence received.

VIII. The last, and not the least block whereat

<sup>a</sup> Luke 10. 16.

<sup>b</sup> John 8. 47.

<sup>c</sup> Judg. 2. 1. &c.

<sup>d</sup> Luke 7. 32, 33.

<sup>e</sup> Acts 2. 37.

<sup>f</sup> Jon. 3. 5.

<sup>g</sup> Prov. 28. 9.

<sup>h</sup> Luke 13. 5.

<sup>i</sup> Tit. 3. 5.

<sup>k</sup> 1 Cor. 10. 16.

whereat *Piety* stumbleth in the course of Religion, is by adorning *vices* with the names of *Virtues*, as to call drunken *carousing*, drinking of *healths*; spilling innocent blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *Thriftiness*; *Whoredom*, loving a *Mistress*; *Simony*, *Gratuity*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; Children of *Belial*, *Good Fellows*; *Wrath*, *Hastiness*; *Ribaldry*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisie*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal in Religion*, *Puritanism*; *Humility*, *Crouching*; scruple of *Conscience*, *Preciseness*, &c. And whilst thus we call evil good, and good evil, true *Piety* is much hindered in her progress. And thus much of the first hindrance of *Piety*, by mistaking the true sence of some special Places of Scripture, and grounds of Christian Religion.

*The second hindrance of Piety.*

2. *The evil example of great persons.* The practice of whose prophane lives they prefer for their imitation, before the precepts of God's holy Word. So that when they see the greatest Men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lord's Sabbath, &c. but to be Swearers, Adulterers, Carousers, Oppressors, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment; for if they were, such great and wise

wise Men would not set so little by them. Hereupon they think, that Religion is not a *matter of necessity*. And therefore where they should (like Christians) row against the stream of impiety towards Heaven, they suffer themselves to be carried with the multitude *downright to hell*, thinking it impossible that God will suffer so many to be damned. Whereas, if the god of this world had not blinded the eyes of their minds, the Holy Scriptures would teach them, that <sup>a</sup> *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but that for the most part the <sup>b</sup> *poor receive the Gospel*; and that <sup>c</sup> *few rich men shall be saved*. And, that *howsoever many are called, yet the chosen are but few*. <sup>d</sup> Neither did the multitude ever save any from damnation. As God hath advanced men in greatness above others, so doth God expect, that they in Religion and Piety should go before others; otherwise greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time *sinful great and mighty men*, as well as the *poorest slaves and bondmen*, shall wish, that the *Rocks and Mountains may fall upon them*, and hide them from the presence of the *Judg*, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners, doth not extenuate, but aggravate sin,

<sup>a</sup> 1 Cor. 1.  
26.

<sup>b</sup> Mat. 11. 5.  
<sup>c</sup> Mat. 19. 23,  
24.

<sup>d</sup> Mat. 22. 14.

Potentes  
potenter  
cruciabuntur.  
Sab.  
Rev. 6. 15,  
16, &c.

Mat. 7. 13.  
Exod. 23. 2.

as in *Sodom*. Better is it therefore with a few to be saved in the *Ark*, than with the *whole world* to be drowned in the *flood*. Walk with the few *Godly*, in the *Scriptures narrow path to Heaven*; but crowd not with the *godless multitude*, in the *broad way to Hell*. Let not the examples of irreligious great men hinder thy *repentance*; for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

*The third hindrance of Piety.*

Ecclef. 8. 11.

<sup>a</sup> Rom. 2. 4.  
<sup>i</sup> Pet. 3. 10.  
<sup>b</sup> 1 Sam. 3. 12.  
Ezek. 39. 8.

3. *The long escaping of deserved punishment in this life.* Because sentence (saith *Solomon*) is not speedily executed against an evil worker; therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God <sup>a</sup> leadeth them to repentance. But when his patience is abused, and mens sins are ripened, his Justice will at once both <sup>b</sup> begin and make an end of the sinner; and he will recompence the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the days of their life; yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from Judgment, they are already smitten with the heaviest of God's Judgments, a <sup>c</sup> heart that cannot repent. The stone in the reins or bladder, is a grievous pain that kills many a man's body; but there is no disease to the stone in the heart, whereof

<sup>c</sup> Rom. 2. 5.  
ἀμετανόη-  
τον καρδίαν  
Cor penite-  
re nescium.



whereof \* *Nabal* died, and which killeth millions of Souls. They refuse the tryal of Christ and his Cross; but they are stoned by Hells Executioner to eternal death.

4 1 Sam. 25.  
27.

Because many Nobles and Gentlemen are not smitten with present judgment, for their outrageous *Swearing, Adultery, Drunkenness, Oppression, prophaning of the Sabbath*, and disgraceful neglect of *God's Worship and Service*; they begin to doubt of *Divine Providence and Justice*. Both which two eyes, they would as willingly put out in God, as the *Philistines* bored out the eyes of *Sampson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Sampson* against the *Philistines*. By neglecting the Law, and walking after their own hearts, they put out, (as much as in them lieth) the eyes of my *Providence and Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth, that I may pull the *Realm* upon their heads, and be at once avenged on them for my two eyes. Let not *God's* patience hinder thy repentance; but because he is so *patient*, therefore do thou the rather repent.

Judges 16.  
21.

Judges 16.  
26, &c.

*The fourth hindrance of Piety.*

4. *The presumption of God's mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this Shield, *Christ is merciful*; so that every sinner makes *Christ the patron of his sin*; as though he had come into the world to bolster sin; and not to destroy the works

1 John 3. 8.

Isa. 59. 20.

Deut. 29. 19.

Non delin-  
quenti sed  
peccata re-  
linquenti  
condonat  
Deus.

Isa. 55. 7.

1 Sam. 18. 7.

*works of the Devil.* Hereupon the carnal *Christian* presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sins; or if he doth, that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is Christ is merciful; but to whom? only to them that *repent and turn from their iniquity in Jacob.* But if any man bless himself in his heart, saying, *I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful unto him, &c.* O mad Men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding repentance in thy self; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrew; but secure Presumption hath sent millions to perdition without any noise. As therefore the Damosels of Israel sang in their Dances: *Saul hath killed*

killed his thousands, and David his ten thousands; so may I say that despair of God's mercy hath damned thousands, but the<sup>a</sup> presumption of God's mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the<sup>b</sup> Thief, but not his fellow; God spared one, that no Man might despair; God spared but one, that no Man should presume. Joyful assurance to a Sinner that repents; no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins to serve him in holiness, without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hindrance of presumption, remember, that as Christ is a Saviour, so<sup>c</sup> Moses is an Accuser. Live therefore, as though there were no Gospel; die, as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses; depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish; <sup>d</sup> Repent, if thou wilt be saved.

*The fifth hindrance of Piety.*

5. *Evil company*, commonly term'd *good fellows*: but indeed, the Devil's chief instruments, to hinder a wretched Sinner from repentance and Piety. The first sign of God's favour to a Sinner, is, to give him grace to forsake evil companions; such who wilfully continue in sin, condemn the means of their Calling, gibing at the sincerity

<sup>a</sup> Metuendum est ne te occidat spes; & cum multum spes de misericordia, incidas in iudicium. Aug.  
<sup>b</sup> Luke 23. 43.

Latronis exemplum non est exemplum imitationis sed consolationis.

<sup>c</sup> John 5. 45.

<sup>d</sup> Qui dat poenitentiam non dabit poenitentiam. Aug.

- Psalm 1. 1.      cerity, of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners. For as soon as God admits a sinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd company is a *Babylon*, out of which, let every child of God either keep himself; or if he be in, think that *he hears his Fathers voice* sounding in his ears, *come out of Babylon, my child.* As soon as Christ looked in mercy upon Peter, he went out of the company that was in the High-Priest's Hall, and *wept bitterly* for his offence. David vowing (upon recovery) a new life, said, *away from me all ye workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a Man's Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the *Stable*; when these lewd companions by their *drinking, plays, and jests*, take up all the best Rooms in the *Inn* of thy heart. Oh, let not the company of earthly sinners hinder thee from the Society of heavenly *Saints and Angels.*
- Rev. 18. 4.      *The sixth hindrance of Piety.*
- Luke 22. 62.      6. A conceited fear, lest the practice if Piety should make a Man (especially a young man) to wax too sad and pensive; whereas indeed none can beter joy, nor have more cause to rejoyce, than pious
- Psalm 6. 8.      and
- Luke 2, 7. -

and religious Christians. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdom of grace descended into their hearts, as an assurance that (in God's good time) they shall ascend into his Kingdom of glory. This Kingdom of grace consists in three things; First, *Righteousness*, for having Christ's righteousness to justify them before God, they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*, which joy is only felt in the peace of a good conscience; and is so great that it *passeth all understanding*. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fulness of joy*, which Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God; *Restore me to the joy of thy salvation*. And if the Angels in Heaven rejoyce so much at the conversion of a sinner; the joy of a sinner converted must needs be exceeding great in his own heart. It is worldly sorrow, that snows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance not to be repented of;

Rom. 5. 2.

Rom. 14. 17.

Phil. 4. 7.

John 16. 24.  
Verse 22.

Psal. 51. 12.

Luke 15. 7,  
10.

2 Cor. 7. 10.

<sup>a</sup> John 14. 16.  
17.

<sup>b</sup> 2 Cor. 1. 5.

<sup>c</sup> Isa. 57. 21.

<sup>d</sup> Ecclef. 2. 2.

<sup>e</sup> Hab. 2. 6.

<sup>f</sup> Phil. 3. 8.

Luke 6. 25.

Fleres si sci-  
res unum  
tua tempora  
mensum;  
Rides quum  
non sit for-  
sit una  
dies.

Th. Mor.

<sup>g</sup> Luke 12.  
19, 20.

Lam. 1. 9.

for it doth but further their salvation; and in all such tribulation, they shall be sure to have the *Holy Ghost* to be their <sup>a</sup> *Comforter*; who will <sup>b</sup> make our consolations to abound through Christ, as the sufferings of Christ shall abound in us. But whilst a man liveth in impiety, he hath <sup>c</sup> no peace, saith *Esay*; <sup>d</sup> his laughter is but madness (saith *Solomon*) his riches are but <sup>e</sup> clay (saith *Habakkuk*) nay, the Apostle accounts them no better than <sup>f</sup> dung, in comparison of the pious man's treasure; all his joys shall end in woes, saith Christ. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to Heaven, than full of mirth and pleasure with *Dives* into Hell. Better it is to mourn for a time with men, than to be tormented for ever with Devils.

*The seventh hindrance of Piety.*

7. And lastly, *The hope of long life*: for were it possible that a wicked liver, thought this year, to be his last year; this month, his last month; this week, his last week; but that he would change and amend his wicked life? no verily, he would use the best means to repent, and to become a new man. But as the rich man in the <sup>g</sup> Gospel promised himself many years to live in mirth, ease, and fulness, when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many years, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and cala-



calamities to this, that *she remembred not her last end.*

Lam. 1. 9.

The longest space betwixt a man's coming by the *womb*, and going by the *grave*, is but *short*: for *man that is born of a woman*, hath but a *short time to live*: He hath but a *few days*, and those full of nothing but troubles. And except the *Practice of Piety*; how much better is the state of the child that yesterday was *baptized*, and to day is *buried*, than *Methusalem's*, who lived nine hundred sixty nine years and then died? of the two, happier the *Babe*; because he had less *sin* and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a *lingring death*: so that as the Apostle protests, *a man dieth daily.*

Job 14. 1.

Hark in thine ear, O secure fellow; thy *life* is but a *puff of breath* in thy nostrils, trust not to it. Thy *Soul* dwells in a house of *clay*, that will fall ere it be long; as may appear by the *dimness* of thy *eyes*, the *deafness* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rotteness* of thy *teeth*, the *weakness* of thy *sinews*, the *trembling* of thy *hands*, the *Kalender* in thy *bones*, the *shortness* of thy *sleep*, and every *gray hair*, as so many *Summoners*, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy *Fathers coffin*: break open the lid; see here, how that *corruption is thy father*,

Quotidie morimur: quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives. 1 Cor. 15.

31.

6 Isa. 2. 22.

Job 17. 34.

and the worm thy Mother and Sister : seeſt thou how theſe are ? ſo muſt thou be ere long : fool ! thou knoweſt not how ſoon. Thy *Hour-glaſſ* runneth apace, and in all places, *Death* in the mean while waiteth for thee.

Homo eſt fatuus uſque ad 40 annum, deinde ubi agnovit ſe eſſe fatuum, vita conſumpta eſt. Luth.

The whole life of man ( ſave what is ſpent in God's ſervice ) is but a foolery : for a man lives *fourty years* before he knows himſelf to be a fool ; and by that time he ſeeth his folly, *his life is finiſhed*.

Hark , *Husbandman*, before thou ſeeſt many more crops of *Harveſt* , thy ſelf ſhall be ripe, and *Death* will cut thee down with his ſickle. Hark , *Tradesman* , ere many *ſix months* go over , thy laſt month will come on ; after which thou ſhalt trace away, and trade no longer. Hark, *moſt grave Judg* , within a few terms, the term of thy life approacheth ; wherein thou ſhalt ceaſe to judg others, and go thy ſelf to be judg'd. Hark, *O Man of God*, that goeſt to the Pulpit, preach this Sermon, as it were the laſt that thou ſhouldeſt make to thy people. Hark, *Nobleman*, lay aſide the high conceit of thy honour, *Death*, ere it be long , \* will lay thine honor in the duſt, and make thee as baſe as the Earth that thou treadeſt under thy feet. Hark, *thou that now readeſt this book*, aſſure thy ſelf ere it be long there will be but *two holes* where now thy *two eyes* are placed ; and others ſhall read the truth of this leſſon upon thy bare *Skull* , which now thou readeſt in this little book ; how ſoon I know

\* Mors ſcēptra ligonibus ſequat.

know not, but this I am sure of; <sup>a</sup> that thy time is appointed, thy <sup>b</sup> months are determined, thy <sup>c</sup> days are numbred, and thy very <sup>d</sup> last hour is limited, beyond which thou shalt not pass; For then, the first born of death mounted on his <sup>e</sup> pale horse, shall alight at thy door; and (notwithstanding all thy wealth and honor, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, until that day come, wherein thou must be brought forth to <sup>f</sup> receive according to the things which thou hast done in that body, whether it be good or evil. O let not then the false hope of an uncertain long life hinder thee from becoming a present Practiser of religious Piety! God <sup>g</sup> offereth grace to day, but who promiseth to morrow? there are now in hell many young men, who had purposed to repent in their old age, but Death cut them off in their *impenitency*, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured, for custom of sin breeds hardness of heart; and the *impediments* which hinder thee from repenting now, will hinder thee more when thou art more aged.

A wise man being to go a far and foul journey, will not lay the heaviest burthen upon the *weakest horse*. And with *what conscience* canst thou lay the great load of repentance, on thy feeble and tired old age, whereas now in thy chiefest strength

<sup>a</sup> Job 14. 14.

<sup>b</sup> Job 14. 5.

<sup>c</sup> Psal. 90. 12.

Dan. 5. 26.

Stat sua cui-

que dies. Vir.

<sup>d</sup> 11. 8.

<sup>e</sup> Rev. 6. 8.

<sup>f</sup> 2 Cor. 5.

10.

<sup>g</sup> Psal. 95. 7.

Heb. 3. 7.

Poenitenti

veniam spon-

pondit, sed

vivendi in

crastinum

non spon-

dit, Chrysost.

Nemo tam

dives habuit

faves, cra-

stinum ut

possit sibi

polliceri.

Senec.

Heb. 3. 13.

thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping, whilst the wind serveth and the Sea is calm, the Ship sound, the Pilot well, Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, O sinful soul, begin now thy conversion to God, whilst life, health, strength, and youth last: before those <sup>a</sup> years draw nigh, when as thou shalt say, I have no pleasure in them. God ever required in his service, the <sup>b</sup> first-born; and the <sup>c</sup> first-fruits; and those to be offered unto him without delay. So just <sup>d</sup> Abel offered unto God his firstlings, and fattest lambs: and reason good; that the best Lord should be first, and best served. All God's servants should therefore <sup>e</sup> remember to serve their Creator in the days of their youth; and <sup>f</sup> early in the morning, like Abraham, to sacrifice unto God the young Isaac of their age. <sup>g</sup> Te shall not see my face (saith Joseph to his Brethren) except ye bring your younger brother with you. And how shalt thou look in the face of Jesus, if thou givest thy younger years to the devil, and bringest him nothing, but thy blind, lame, and decrepit old age? Offer it unto thy <sup>h</sup> Prince, saith Malachy. If he will not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his servant?

If

<sup>a</sup> Eccl. 12. 1.<sup>b</sup> Exod. 13. 2.<sup>c</sup> Exod. 22.

29.

<sup>d</sup> Gen. 4. 4.<sup>e</sup> Eccles. 12.

12.

<sup>f</sup> Gen. 22. 3.<sup>g</sup> Gen. 43. 3.<sup>h</sup> Mal. 1. 8.

If the King of Babel would have young men (*well favoured, and such as had ability in them*) to stand in his palace, shall the King of Heaven have none to stand in his Courts, but the blind and lame, such as the soul of David hated? Thinkest thou when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old master again: that as thou hast all the days of thy life done *his work*; so he may in the end pay thee thy wages. Is that time fit to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful soul to God; when thou art not able with all thy strength to turn thy weary bones on thy soft bed? If thou find'st it so hard a matter now; thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee: that if thou be not furnished afore-hand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the word of comfort from others; not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb palsey, or such a deadly senselesnesse, that thou shalt neither remember God, nor think upon thine own estate; & dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindful now to serve him in thy life? The

Dan. 1. 4.  
2 Sam. 5. 8.

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Rev. 3. 20.

Nascentes  
morimur,  
finisque ab  
origine pen-  
det, Et pu-  
bescentes  
juncta sene-  
cta premit.  
Manil.

of Death, will drive many at that time to cry, *Lord, Lord*, but Christ protesteth that *he will not then know them for his*. Yea, many shall then (like *Esau*) with tears seek to repent; and yet find no place of repentance. For Man hath not *free-will* to repent when he will, but when God will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked too late; How thinkest thou that she will ever suffer thee to enter her gates being so impure a wretch, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own fists upon the breasts of a penitent heart? and justly doth her grace deny to open the gates of Heaven, when thou knockest in thine adversity; who in thy prosperity would not suffer Christ whilst he knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life; not late repentance, because it is much to be feared, lest that the repentance, which the fear of Death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but *free-will-offerings*, and the repentance that pleaseth him, must be voluntary, and not of constraint. Not long life, for old age will fall upon the neck of youth; and as nothing is more sure than Death, so nothing is more uncertain than the time



time of dying. Yea oftentimes when ripeness of sin is hastened by outragiousness of sinning, God suddenly cutteth off such vicious livers, either with the sword, intemperateness, luxury, surfeit, or some other fearful manner of sickness. Mayst thou not see, that it is the evil spirit that persuades thee to defer thy repentance till old age, when experience tells thee, that not one of a thousand that takes thy course doth ever attain unto it? Let God's holy Spirit move thee, not to give thy self any longer † to eat and drink with the drunken, lest thy Master send Death for thee in a day when thou lookest not for him, and in an hour that thou art not aware of: and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest a long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a <sup>b</sup> tale that is told, a <sup>c</sup> vanishing vapour, a sitting <sup>d</sup> shadow, a seeming <sup>e</sup> dream, a glorious <sup>f</sup> flower, growing and flourishing in the <sup>g</sup> morning, but in the evening cut down and withered, or like a <sup>h</sup> Weavers shuttle, which by winding here and there swiftly unwindeth it self to an end. It is but a <sup>i</sup> moment, saith St. Paul. O then the madness of Man! that for a moment of <sup>k</sup> sinful pleasure, will hazard the loss of an <sup>l</sup> Eternal weight of glory.

These are the seven chief hinderers of Piety, which must be cast out like Mary

Nequities vitæ non finit esse senem.

† Mat. 27.  
49, 50, 51.

a Deut. 30.  
16.

Prov. 3. 2.  
Psal. 34.  
11, &c.

b Psal. 90. 9.  
c Jam. 4. 14.  
d Psal. 109.  
23.

e Psal. 76. 5.  
f Psal. 90. 5.

g Psal. 90. 6.  
h Isa. 38. 12.

i 2 Cor. 4.  
17.

k Heb. 11. 25.  
l 2 Cor. 4.  
17.

Mat. 16. 9.

Luke 8. 2.

*Magdalens seven devils*, before ever thou canst become a true Practiser of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

*The Conclusion.*

**T**O conclude all ; for as much as thou seest, that without Christ, thou art but a slave of sin, Death's Vassal, and Worms meat ; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end ; what wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of Augustus, the riches of Cræsus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, and fine apparel of Dives ? for what should it avail a man (as our Saviour saith) to win the whole world for a time ; and then to lose his soul in hell for ever ?

Heb. 3. 13.

And seeing that likewise thou seest how great is thy happiness in Christ ; and how vain are the hindrances, that debar thee from the same : beware (as the Apostle exhorteth) of the deceitfulness of sin. For that sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul ; and in the mean while harden (unawares) - thine impenitent heart.

Sin

Sin (as a *Serpent*) seems beautiful to the eye; but take heed of the sting behind; whose *venemous* effect if thou knewest, thou wouldest as carefully flie from sin, as from a *Serpent*: for,

1. Sin did never any man good: and the more sin a man hath committed, the more *odious* he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever befell thee: *Fools* (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. *Jeremy* in lamenting manner asketh the question; *Wherefore is the living man sorrowful?* The *Holy Ghost* answereth him; *Man suffereth for his sin.* Hereupon the Prophet takes up that doleful out-crie against sin as the cause of all their miseries, *Wo now unto us that ever we have sinned.*

Psalim 107.  
17.

Lam. 3. 20.

Lam. 5. 16.

3. If thou dost not *speedily* repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame and judgments, than ever hitherto befell thee. Read *Levit. 26. v. 18, &c. Deut. 28. 15, &c.*

4. And lastly, if thou wilt not cast off thy sin: God (when the measure of thine iniquity is full) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come,

Gen. 15. 16.

Dan. 4. 27.

2 Sam. 12.

13.

Jonas 3.

5, &amp;c.

Luke 22. 62.

2 Cor. 5. 20.

Mat. 5. 20.

and be assured that thou art not one of those who are given over to a reprobate sense; Let then (O sinner) my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thine error! Nathan used but one parable, and David was converted; Jonas preached but once to Nineveh, and the whole City repented: Christ looked but once on Peter, and he went out, and wept bitterly. And now, that thou art oft, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets, yea, that God himself by his Embassadors doth pray thee to be reconciled unto him; leave off thine adultery with David; repent of thy sins like a true Ninevite; and whilst Christ looketh in mercy upon thee, leave thy wicked companions, and weep bitterly for thine offences. Content not thy self with that formal Religion, which unregenerated men have framed to themselves instead of sincere devotion: for in the multitude of opinions most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an antipathy betwixt some vices;) but remember that Christ saith, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven. Consider with

with thy self how far thou comest short of the Pharisees in *Fasting, Praying, frequenting the Church, and in giving of Alms*; Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral virtues, and honesty of life*, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian, if thou do'st willingly yield to live in any one gross sin? thou canst not have a *regenerated soul*, though thou reformatest thy self like *Herod*, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandments of God alike, for (saith St. James) *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us *lay aside (not some, but) all malice, guile, and hypocrisies, &c.* One sin is enough to damn a Man's Soul without repentance: dream not to go to Heaven, by any nearer, or easier way than Christ hath trained unto us in his word. The way to Heaven is not easie or common, but <sup>a</sup> strait and narrow, yea so narrow, that Christ protesteth that <sup>b</sup> a rich man shall hardly enter into the Kingdom of Heaven, and that those who enter, are but a <sup>c</sup> few; & that those few cannot get in but by <sup>d</sup> striving, & that some of those who strive to enter in, shall not be able. This all Gods Saints (whilst they here lived) knew well: when with so often *fastings, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments*, and with such

Mar. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

<sup>a</sup> Mat. 7. 14.<sup>b</sup> Mat. 19. 23.<sup>c</sup> Mat. 7. 14.  
and 22. 14.<sup>d</sup> Luk. 13. 24.

such abundance of *tears* they devoutly begged at the hands of God for *Christ's* sake, to be received into his Kingdom.

If thou wilt not believe this truth; I assure thee that the *devil*, which persuades thee *now*, that it is *easy* to attain Heaven, will tell thee *hereafter*, that it is the *hardest business* in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul; and to go the *right* and safe way to heaven: get forthwith (like a *wise Virgin*) the *Oyl of Piety* in the *lamp* of thy *conversation*; that thou may'st be in a *continual readiness* to meet the *Bridegroom*, whether he cometh by *Death*, or by *Judgment*. Which that thou may'st the better do, let this be thy *daily practice*.

Mat. 25. 1.

*How a private man must begin the morning with Piety.*

**A**S soon as ever thou *awakest* in the *morning*, keep the *door* of thy heart fast shut, that no *earthly thought* may enter, before that God be come in first: and let *him* (before all others) have the *first place* therein. So all evil thoughts, either will not *dare* to come in; or shall the easier be *kept out*: and the heart will more savour of *piety* and *godliness* all the day after. But if thy heart be not (at thy first waking) *filled* with some *meditations* of God, and his *Word*; and dressed like the *lamp* in the *Tabernacle*, every morning and even-

*a* Primitiæ  
oris & cor-  
dis Deo of-  
ferendæ.  
Ambr. in  
Psal. 119.

*b* Exod. 27.  
20, 21.



evening, with the oyl Olive of Gods Word; and perfumed with the sweet \* Incense of prayer : Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

<sup>a</sup> Exod. 30.  
6, 7.

Begin therefore every days work, with Gods Word and Prayer. And offer up unto God upon the Altar of a <sup>b</sup> contrite heart, the <sup>c</sup> groans of thy spirit, and the <sup>d</sup> calves of thy lips, as thy morning sacrifice, and the first-fruits of the day : and as soon as thou awakest, say unto him thus :

<sup>b</sup> Psal. 51. 17.  
<sup>c</sup> Rom. 8.  
22.  
<sup>d</sup> Hof. 13. 2.

*A short Soliloquie, when one first wakes in the Morning.*

**M**Y soul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me : fill me with thy mercy this Morning, so shall I rejoyce and be glad all my days.

Psal. 130. 6.  
Psal. 67. 1.

Psal. 90. 14.

*Meditations for the Morning.*

Then meditate,

**I.** **H**ow Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of death, as he hath this Morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which Resurrection day,

day,

a 2 Theff. 1.  
10.

b Jude v. 14.

c Phil. 3. 21.

d Matt. 13.

43. 17. 2.

Luke 9. 31.

e Act. 17. 31.

f 1 Cor. 6. 3.

g Jude v. 15.

Luke 14. 14.

1 Pet. 5. 8.

Job 1. 7.

h Job 1. 10.

i Psal. 121. 4.

k Psal. 34. 7.

Gen. 32. 1, 2.

2 King. 6.

16.

day Christ <sup>a</sup> shall come to be glorified in his Saints, and every one of the bodies of the <sup>b</sup> thousands of his Saints (being <sup>c</sup> fashioned like unto his glorious body) shall shine as bright as the <sup>d</sup> Sun. All the Angels shining likewise in their glory, the Body of Christ surpassing them all in splendor and glory; and the Godhead excelling it. If the rising of one Sun makes the Morning sky so glorious, what a bright-shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ as his glorious train, coming to keep his general Session of <sup>e</sup> Righteousness, and to judg the wicked <sup>f</sup> Angels, and all <sup>g</sup> ungodly Men? and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternal blis and glory of that Day, which is properly termed the Resurrection of the Just. Beasts have bodily eyes to see the ordinary light of the day; but endeavour thou with the eyes of Faith to foresee the glorious light of that Day.

2. That thou knowest not how near the evil spirit (which night and day like a roaring Lion, walketh about seeking to devour thee) was unto thee whilst thou sleptst and wast not able to help thy self; and that thou knowest not what mischief he would have done to thee, had not God <sup>b</sup> hedged thee and thine, with his <sup>i</sup> ever-waking Providence, and guarded thee with his holy and blessed <sup>k</sup> Angels.

3. If

3. If thou hearest the *Cock* crow, remember <sup>a</sup> *Peter* to imitate him; and call to mind that *Cock-crow*ing sound of the last Trumpet, which shall waken thee from the dead. And consider in what case thou wert, if it sounded now: and become such, as thou wouldst wish to be then, lest at that day thou wilt wish that thou hadst never seen this; yea, <sup>b</sup> curse the day of thy natural birth, for want of being <sup>c</sup> new born by spiritual grace. † When the *Cock* crows, the thief despairs of his hope, and gives over his nights enterprise: So the devil ceaseth to tempt or attempt any further, when he hears the devout Soul wakening her self with Morning Prayer.

4. Remember that Almighty God is about thy bed, and seeth thy down-lying and thy up-rising, understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou <sup>d</sup> wakest and risest. Do all things therefore as in the awful presence of God, and in the sight of his holy <sup>e</sup> *Angels*.

5. As thou art putting on thine apparel, remember that they were first given as coverings of shame, being the filthy effect of sin; and that they were made but of the offals and excrements of dead beasts. Therefore, whether thou respect the stuff or the first institution, thou hast so little cause to be proud of them, that thou hast great

<sup>a</sup> Luke 22.  
61, 62.

<sup>b</sup> Jer. 20. 14.  
Job 3. 1.  
<sup>c</sup> Tit. 3. 5.  
† Gallo canente suas  
Latro relinquit infidias, c. Ambr.  
Hexam. l. 5.  
cap. 24.

Psal. 139. 2,  
3.

<sup>d</sup> Gen. 31.  
55. and 32.  
1, 2.  
<sup>e</sup> Psal. 91. 5.  
11.  
Acts 12. 11.

a Mat. 22.

11.

b Rom. 13.

14.

1 Cor. 1. 30.

Phil. 3. 9.

Rev. 19. 8.

Eph. 4. 24.

c Rev. 16.

15.

Mat. 22. 13.

Luke 12. 48.

Lam. 3. 23.

Psal. 19. 5.

great cause to be *humbled* at the sight and wearing of them : seeing the *richest apparel* are but fine covers of the *foulest shame*. Meditate rather ; that as thine apparel serves to *cover thy shame*, and to *fence thy body from cold* : so thou shouldest be as careful to cover thy *soul* with that *a wedding garment*, which is the *b righteousness of Christ*, and (because apprehended by our faith) called the *righteousness of the saints* : Lest whilest we are richly *apparelled* in the sight of *men*, we be not found to walk *c naked*, (so that all our *filthiness* be seen) in the sight of *God*. But that with his *righteousness* (as with a *Robe*) we may cover our *selves* from perpetual *shame* : and shield our souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withall consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think that on whom *God* bestowed most of these *outward blessings*, of them he should receive greatest *inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their *accounts*.

6. Consider, how *Gods mercy* is renewed unto thee *every morning*, in giving thee (as it were) a *new life* : and in causing the *Sun*, after his uncessant race, to rise again to give thee *light*. Let not then his *glorious light* burn in *vain* : but prevent rather (as oft as thou canst) the *Sun-rising*, to give *God thanks* : and

and kneeling down at thy bed-side salute him at the *day-spring* with some devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*, the pardon of all thy faults, a thanksgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *self*, and all that do belong unto thee.

Wisd. 15.  
20.

*Brief directions how to read the holy Scriptures, once every year over, with ease, profit, and reverence.*

**B**UT for as much, that as *faith* is the *soul*, so *reading* and *meditating* of the *Word of God*, are the *Parents* of *Prayer*: therefore before thou prayest in the *Morning*, first, read a *chapter* in the *Word of God*; then meditate a while with thy self, how many excellent things thou canst remember out of it.

As first; what good counsels or exhortations to *good works*, and to *holy life*.

Secondly, what threatnings of judgment against such and such a *sin*: and what fearful *examples* of Gods punishment or vengeance upon such and such *sinners*.

Thirdly, what blessings God promiseth to *patience*, *chastity*, *mercy*, *alms-deeds*, *zeal* in his service, *charity*, *faith*, and *trust* in God, and such like Christian virtues.

Fourthly, what gracious *deliverances* God hath wrought, and what special  *blessings* he hath bestowed upon them, who were his true and zealous *servants*.

Fifthly,

Fifthly, Apply these things to thine own heart, and read not these *Chapters*, as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15, 4.

Sixthly, Read them therefore with that reverence, as if God himself stood by, and *speak* these words unto thee, to excite thee to those *virtues*; to dissuade thee from those *vices*; assuring thy self, that if such *sins* (as thou readest there) be found in thee without repentance, the like *plagues* will fall upon thee; but if thou dost practise the like *piety* and *virtuous deeds*, the like *blessing* shall come unto thee and thine.

In a word, apply all that thou readest in H. Scripture, to one of these two heads chiefly; either to confirm thy *faith*, or to increase thy *repentance*; for as *Sustine & Abstine*, bear and forbear, was the Epitome of a good Philosopher's life, so *Crede & Resipisce*, believe and repent, is the whole sum of a true Christian's profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than five read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day; one in the *Morning*, and another at *Noon*, and the third at *Night* (reading so many Psalms instead of a Chapter, as our Church Liturgy appoints

Epiſtet. diſt.



appoints for morning or evening Prayers) thou shalt read over all the *Canonical* <sup>a</sup> *Scripture in a year*, except six Chapters, which thou mayst add to the *task* of the last day of the year. The reading of the *Bible* in order will help thee the better to understand both the *History* and *scope* of the *H. Scripture*. And as for the <sup>b</sup> *Apocrypha*, being but penn'd by *Man's spirit*, thou mayst read them at thy pleasure; but believe them so far as they agree with the *Canonical Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not permit thee so much time, as to read every morning a Chapter, &c. O *Man*, remember that thy life is but short, and that *all this business* is but for the use of this short life; but *salvation or damnation is everlasting*. Rise up therefore every morning by so much time the earlier; defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service; and serve the *Almighty* duly whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember that *God is a God* of <sup>c</sup> *holiness*, whereof he warneth us by repeating so often, <sup>d</sup> *Be ye holy, for I am holy*.

lege; cum Apocryphis verò nihil habeas negotii: has tantum studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiae, non transgrediaris illius terminos. Ac Vet. Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus Hierosolymitan. Cateches. 4. c Exod. 26. 36. d Lev. 21. 44. and 19. 2. and 20. 7.

<sup>a</sup> In the Canonical books of the Old Testament there are 931. chapters: but distributing the 150. Psalms into 60. parts, thou shalt find but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three into 365. (the number of the days of the year) there will remain but six, which thou mayest dispose of as is prescribed.

<sup>b</sup> Hos viginti duos libros

And

And when he devoured with a sudden fire, Nadab and Abihu, for offering unto him Incense with *a strange fire*, like those *now-a-days*, who offer Prayers from hearts fraught with the fire of *lust* and *malice* :) the Lord would give no other reason of his judgment but this, *I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctified by them who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just judgements, which their lewdness doth deserve. God therefore cannot abide any wilfull uncleanness, or filthiness in them, who serve him: in so much that he commanded the Israelites, that when they were in camp against their enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give thee thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee*. If he will have men to be so holy in time of war in the Field: how much more holiness expecteth he at our hands, in time of peace, in our houses? therefore saith Zophar in Job: *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle*. For, as Esay saith; *If there be any uncleanness in our hands, (that*  
is,

Lev. 10. 2.

Ver. 3.

Deut. 23. 13,  
14.

Job 11. 13,  
14.

Isa. 1. 15.

is, any sin whereof we have not repented,) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowful for thy sin: and that thy mind is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling, and the Image of God, which thou bearest; shut thy chamber door, and kneel down at thy bed-side, or some other convenient place; and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these or the like words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible Power and Majesty, whose glory the very Heaven of Heavens is not able to contain: look down from heaven upon me, thine unworthy servant, who here prostrate my self at the <sup>a</sup> footstool of thy <sup>b</sup> Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, <sup>c</sup> thy beloved Son, in whom only thou art well pleased. For, of my self, I am not worthy to stand in thy presence, or to speak with mine <sup>unclean</sup> lips

<sup>a</sup> 1 Kings 8. 27.

<sup>b</sup> Psal. 132. 7.  
<sup>c</sup> Heb. 4. 16.  
Dan. 9. 18.  
<sup>c</sup> Matt. 3. 17.

<sup>a</sup> Isa. 6. 5.

<sup>b</sup> Psal 51. 5.

<sup>c</sup> Gen. 6. 5.

Mat. 15. 19.

Mat. 12. 34.

Psal. 140. 1, 2.

<sup>d</sup> Dan. 9. 10.

Dan. 9. 11.

Levit. 26.

14. &c.

Deut. 27. 26.

Dan. 9. 11.

Gal. 3. 10.

Esd. 6. 13.

Lam. 3. 22.

Psal. 130. 7.

Psal. 5. 7.

Psal. 13. 5.

Psal. 143. 2.

<sup>a</sup> lips to so holy a God as thou art. For thou knowest that in <sup>b</sup> sin I was conceived and born, and that I have lived ever since in iniquity : so that I have broken all thy holy Commandments by sinful motions, unclean <sup>c</sup> thoughts, evil words, and wicked works, <sup>d</sup> omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[ Here thou mayest confess unto God thy secret sins, which do most burthen thy conscience : with the circumstances of the time, place, person and manner, how it was committed, saying, *But more especially, O Lord, I do here, with grief of heart, confess unto thee, &c.* ]

And for these my sins, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea Lord, I confess, that it is thy mercy which endureth for ever, and thy compassion which never fails : that is the cause that I have not been long ago consumed. But with thee, O Lord there is mercy and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldest not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss : for if thou dost, then no ~~can~~ flesh be justified in thy sight,

nor

nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin; with the merits of that precious blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that curse, which was due to my transgressions: O Lord, deliver me from my sins, and from all those judgments which hang over my head, as due unto me for them: and separate them as far from thy presence, as the East is from the West: bury them in the burial of Christ, that they may never have power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the blood of thine immaculate Lamb; but also to purge my heart, by thy holy Spirit, from the dross of my natural corruption: that I may feel thy Spirit, more and more killing my sin in the power and practice thereof: so that I may with more freedom of mind, and liberty of will, serve thee the everlasting God, in righteousness & holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to be thy faithful and unfained servant unto my lifes end: that when this mortal life is ended, I may be made a partaker of immortality, and everlasting happiness in thy heavenly kingdom. In the mean time, O Lord, whilst it is thy blessed will & pleasure, that I may continue to spend, and end that small number and remnant of days, which thou hast

Ezek. 36. 25.

1 John 1. 9.

Gal. 3. 13.

Psal. 103. 12.

Col. 2. 12, 13.

Eph. 2. 5, 6.

John 1. 29.

Psal. 51. 7, 10.

Gal. 4. 24, 25.

Luk. 1. 74,

75.

Mat. 24. 13.

Psal. 90. 12.

Rom. 14. 17.

Eph. 1. 4.

Mat. 23. 34.

Gen. 9. 6.

Eph. 4. 24.

Col. 3. 10.

Rom. 8. 28.

Mat. 22. 3.

hast appointed for me to live in this vale  
 of misery : *Teach me so to number my days,*  
*that I may apply my heart unto wisdom :* and  
 as thou dost add days unto my life ; so,  
 good Lord, I beseech thee, add *repentance*  
 and *amendment* to my days ; that as I grow  
 in years, so I may increase in *grace*, and  
 favour with thee and all thy people. And  
 to this end, give unto me a supply of all  
 those graces, which thou knowest to be  
*wanting* in me, and *necessary* for me, with  
 an increase of all those good gifts, where-  
 with thou hast already endowed me ; that  
 so I may be the better *inabled* to lead such  
 a *godly life*, and *honest conversation* ; as that  
 thy Name may thereby be glorified, *others*  
 may take good example by me, and my  
*soul* may more chearfully feed on the  
 peace of a good conscience, and be more  
 replenished with the joy of the *Holy Ghost*.  
 And here, O Lord, according to my bound-  
 en duty, I give thee most humble and  
 hearty *thanks*, for all those blessings  
 which of thy goodness thou hast bestow-  
 ed upon me. And namely, for that thou  
 hast of thy free love, according to thine  
 eternal purpose *elected me before the founda-*  
*tion of the world* was laid, unto salvation in  
*Jesus Christ* : for that thou hast *created*  
 me after thine *own image*, and hast be-  
 gun to restore that in me, which was lost  
 in our first parents : for that thou hast  
 effectually called me by the working  
 of thy *Spirit*, in the *preaching of the Gospel*,  
 and receiving of the *Sacraments*, to the  
 the



the knowledge of thy saving grace and  
 ° obedience of thy blessed will : for that  
 thou hast bought and redeemed me with  
 the blood of *thine only begotten Son*, from  
 the torments of *Hell*, and thral of *Satan*;  
 for that thou hast by *faith* in *Christ*, *freely*  
*justified* me, who am by *nature* the *child* of  
*wrath* : for that thou hast in good mea-  
 sure ° *sanctified* me by thy holy Spirit, and  
 given me so large a time to repent, toge-  
 ther with the means of repentance. I  
 thank thee likewise, good Lord, for my  
*life, health, wealth, food, raiment, peace, pro-*  
*sperity and plenty* : and for that thou hast  
 preserved me this night, from all *perils* and  
 dangers of *body* and *soul*, and hast brought  
 me safe to the beginning of *this day*. And  
 as thou hast now wakened my *body* from  
*sleep* ; so I beseech thee waken my *soul*  
 from *sin*, and carnal *security* : and as thou  
 hast caused the light of the *day* to *shine* in  
 my *bodily eyes* ; so, good Lord, cause the  
 light of thy *Word*, and holy *Spirit*, to *illumi-*  
*nate my heart* : and give me grace, as one of  
 thy *children of light*, to walk in all holy  
 obedience before thy face this day : and  
 that I may endeavour to *keep faith* and a  
 clear conscience towards thee, and towards  
 all men, in all my thoughts, words, and  
 dealings. And so, good Lord, bless all my  
 studies and actions, which I shall take in  
 hand this day ; as that they may tend to  
 thy glory, the good of others, and the  
 comfort of mine own Soul and conscience  
 in that day, when I shall make my final

c 1 Pet. 2. 18,  
 19.  
 Rev. 5. 9.

d Rom. 3. 28.  
 Gal. 2. 16,  
 Ephes. 1. 3.  
 e 1 Cor. 6. 11.  
 1 Pet. 1. 2.  
 2 Pet. 3. 9:

Eph. 5. 13.

Luke 16. 8.  
 Phil. 2. 15.

Acts 24. 16.

Zach. 3. 2.

Psal. 34. 7.

Psal. 91. 11.

Psal. 31. 5.

Luk. 23. 46.

Neh. 13. 31.

Psal. 51. 18.

19.

Isa. 39. 8.

accounts unto thee for them. Oh my God, keep thy servant, that I do no *evil* unto any man this day: and let it be thy blessed will not to suffer the *Devil*, nor his wicked *angels*, nor any of his evil *members* or my malicious *enemies* to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me, *for good and not for evil*: and command thy *holy Angels* to pitch their *Tents* round about me, for my defence and safety in my going out, and coming in, as *thou hast promised* they should do about them that fear thy name. For, *into thy hands, O Father, I do here commend my soul*, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through *frailty* forget thee: yet Lord, I beseech thee, do thou *in mercy* remember me. And I pray not unto thee, *O Father*, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World*, and *Antichrist*. Give thy *Gospel* a free and a joyful passage through the *world*, for the *conversion* of those, who belong to thine *Election* and *Kingdom*.

Bless the *Churches* and *Kingdoms* (wherein we live) with the continuance of *Peace*,  
*Justice*,

*Justice, and true Religion.* Defend the *Kings Majesty* from all his enemies, and grant him a long life, in *health*, and all happiness, to reign over us. Bless our gracious *Queen Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely issue. Increase in them all *heroical gifts*, and *spiritual graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobility*, *Bishops*, *Ministers*, and *Magistrates* of this Church and Common-wealth, to govern the *Commons* in true religion, justice, obedience and tranquillity. Be merciful unto all the *Brethren* which fear thee, and call upon thy name. And comfort as many among them as are sick, and comfortless in *body*, or *mind*: especially be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel: And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy name, the further enlarging of the truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me grace, that like a wise Virgin, I may be prepared with oil in my Lamp, to meet thee the sweet Bridegroom of my soul at thy coming; whether it be by the day of Death, or of Judgement: and then, Lord Jesus, come when thou wilt; even Lord Jesus come quickly. These and all other

Psal. 72. 15.  
1 Tim. 2. 2.

1 Tim. 2. 2.

Jam. 5. 15.

Heb. 11. 36.  
1 Cor. 10. 13  
2 Tim. 2. 9.

2 Corinth. 1.  
6, &c.

Mat. 25. 1,  
2, &c.

Rev. 22. 20.

graces which thou knowest needful and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of Prayer, which Christ himself hath taught me to say unto thee. *Our Father which art in heaven, Hallowed be thy Name, &c.*

*Meditations to stir us up to Morning Prayer.*

**I**F when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *spiritual sacrifice, wherewith God is well pleased*; and therefore it is so displeasing to the *devil*, and so irksome to thy *flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise: assuring thy self, that it doth by so much the more please *God*, by how much the more it is displeasing to thy *flesh*.

2. Forget not how the *Holy Ghost* puts it down as a special note of reprobates: *they call not upon the Lord, they call not upon God*. And when *Eliphaz* supposed that *Job* had cast off the fear of *God*, and that *God* had cast *Job* out of his favour; he chargeth him that he restrained prayer before *God*: making that a sure note of the one, and a sufficient cause of the other. On the other side, that *God* hath promised, that *whosoever shall call on his name shall be saved*.

Heb. 13. 15.  
16.

Psal. 14. 4.  
Psal. 53. 4.

Job 15. 4.

Rom. 10. 13.

ved. It is certain, that he who maketh no conscience of the duty of *Prayer*, hath no grace of the holy *Spirit* in him. For the *spirit of grace* and of *prayer*, are one : and therefore *grace* and *prayer* go together. But he that can from a *penitent heart* (morning and evening) pray unto God : it is sure, that he hath his *measure of grace* in this world ; and he shall have his *portion of glory* in the life which is to come.

Zach. 12. 10.

3. Remember, that as *loathing of meat*, and *painfulness of speaking*, are two *symptoms* of a sick body : so *irksomeness of praying* when thou talkest with God, and *carelessness in hearing*, when God, by his *Word*, speaks unto thee ; are two *sure signs* of a sick soul.

4. Call to mind the *zealous devotions* of the *Christians* in the *Primitive Church* : who spent many whole nights and vigils in *watching and praying* for the forgiveness of their sins ; and that they might be found ready at the coming of Christ. And how that *David* was not content <sup>a</sup> to pray at *Morning*, at *Evening*, and at *Noon* : but he would also <sup>b</sup> rise up at *midnight* to pray unto God. And if Christ did chide his *Disciples*, because they would not <sup>c</sup> watch with him *one hour in praying* : what chiding dost thou deserve, who thinkest it too long to continue in prayer but *one quarter of an hour* ? If thou hast spent divers hours in seeing a vain *Mask*, or *Play* ; yea whole days and nights in *carding and dicing*, to please thy *flesh* ; be

<sup>a</sup> Psalm 55.  
16, 17.

<sup>b</sup> Psalm 119.  
62.

<sup>c</sup> Mat. 26. 40.

ashamed to think a Prayer of a *quarter* of an hour long, to be *too long* an exercise for the service of God.

5. Consider, that if the *Papists* in their *blind superstition*, do in an *unknown*, and therefore <sup>a</sup> *unedifying* Tongue (fit only for the children of <sup>b</sup> *mystical Babylon*) mutter over upon their <sup>c</sup> *Beads*, every morning and evening, so many scores of *Ave-Maries*, *Pater-nosters*, and idolatrous prayers: how shall they in their *superstitious* devotion, rise up in *judgment* against thee professing thy self to be a true worshipper of *Christ*? if that thou thinkest these Prayers to be *too long* a task, being shorter for *quantity* than theirs; but far more profitable for *quality*, tending only to *God's* glory, and thy good; and so compiled of Scripture *phrase*, as that thou may'st speak to God, as well in his own *holy words*, as in thine own *native language*. Be ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout than *thou*, in the *sincere* worshipping of the *true* and <sup>d</sup> *only God*. And indeed, a prayer in private devotion, should be one <sup>e</sup> *continued speech*, rather than *many broken fragments*.

6. Lastly, when such *thoughts* come into thy *head*, either to keep thee from *prayer*, or to *distract* thee in *praying*: remember that those are the <sup>f</sup> *Fowls* which the *evil one* sends to devour the good *seed*, and the *carcasses* of thy spiritual *Sacrifices*: but endeavour, with <sup>g</sup> *Abraham* to drive them

<sup>a</sup> 1 Cor. 14.  
14.

<sup>b</sup> Gen. 11. 79.

Rev. 17. 5.

<sup>c</sup> A superstition.

Qui filo infertis numerant sua murmurant baccis.  
Mant. Alphons. lib. 4.

<sup>d</sup> Joh. 17. 3.  
Vox continua, non concisa & rupta ut barrologia videtur. Perkin. de univ. ration. conc. c. 10.

<sup>f</sup> Mat. 13. 4.

19.

<sup>g</sup> Gen. 25.

11.



*them away.* Yet notwithstanding, if thou perceivest at some times, that thy spirits are *dull*, and thy mind not *apt* for *Prayer*, and holy devotion : strive not *too much* for that time ; but *humbling* thy self at the *sense* of thine infirmity and dulness, knowing that God accepteth the <sup>b</sup> *willing mind* (though it be oppressed with *the heaviness of the flesh*) endeavour the *next time*, to recompense this dulness, by redoubling thy zeal ; and for the time *present*, commend thy soul to God in this, or the like short *Prayer*.

<sup>b</sup> Mat. 26.

41.

2 Cor. 8. 12.

*Another shorter Morning Prayer.*

O Most gracious God, and merciful Father, I thine unworthy *Servant* do here acknowledge, that as I have been *born in sin*, so I have *lived in iniquity*, and broken every one of thy *Commandments*, in thought, word, and deed, following the *desires* of mine own *will*, and *lusts* of my *flesh*, not caring to be governed by thy holy *Word* and *Spirit* : and therefore I have *justly* deserved all *shame* and *misery* in this life, and everlasting *condemnation in Hell-fire*, if thou shouldest but deal with me, according to thy *Justice* and my *desert*. Wherefore, O heavenly *Father*, I beseech thee, (for thy Son *Jesus Christ* his sake, and for the merits of that *bitter death* and *bloody Passion*, which I believe that he hath suffered for me) that thou wouldest pardon

don, and forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy good *Spirit* lead me in thy *truth*, and *crucifie* in me more and more, all worldly and carnal *lusts*, that my *sins* may more and more *die* in me; and that I may serve thee in *unfained* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in CHRIST) be made a partaker of everlasting *glory* in thy heavenly kingdom. And here, O Lord, from the bottom of my heart, I thank thee for all thy  *blessings* which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my *down* up, until this present day and hour, by thy most gracious *providence*.

I thank thee more especially, for that thou hast defended me *this night*, from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keep me this day from all *evil*, that may hurt me, and from falling into any gross *sin* that should offend thee. Set thy fear before mine eyes, and let thy spirit so rule my heart, that all that I shall *think*, *do*, or *speak* -  
this

this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end I commend *my self*, and *all* my ways and actions, together with *all* that do belong unto me, unto thy gracious *direction* and *protection*; praying thee to keep both them and me from *all evil*: and to give a blessing to all our honest *labours* and *endeavours*. Defend thy whole *Church* from the tyranny of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: endue them with thy grace, and defend them from all evil. Bless all our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that *fear* thee, and *tremble* at thy judgments: comfort all those that are *sick* and *comfortless*. Lord, keep me in a continual readiness, by *faith* and *repentance*, for my last end: that whether I live or dye, I may be found thine own, to thine eternal glory, and mine everlasting *salvation*; through *Jesus Christ* my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer, which he hath *sanctified* with his own lips, saying, *Our Father which art in Heaven, Hallowed be thy Name, &c.*

*Further Meditations, to stir us up to Prayer in the Morning.*

**T**Hink not any *business* or *haste* (though never so great) a sufficient excuse to omit *prayer* in the Morning, but meditate :

1. That the greater thy *business* is, by so much the *more* need thou hast to pray for Gods good *speed* and  *blessing* thereon : seeing it is certain, that *nothing* can prosper without his  *blessing*.

2. That many a man, when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose, well and lively in the morning, hath been seen a dead man ere night. So may it befall thee : and if thou be so careful, before thou goest abroad, to drink, to fence thy *body* from ill *airs* ; how much more careful shouldest thou be to pray, to preserve thy *soul* from evil *temptations* ?

4. That the time spent in prayer never hindreth, but *furthereth* and *prospereth* a man's journey and *business*.

5. That in going abroad into the *world*, thou goest into a *Forrest* full of unknown dangers, where thou shalt meet many *bryars*, to tear thy good *name* ; many *snarcs*, to trap thy *life* ; and many *hunters*, to devour thy *soul*. It is a field of pleasant *grasses*, but full of poisonous *serpents*. Adventure not therefore to go *naked* amongst these

Quem dies  
vidit veniens  
superbum,  
Hunc dies  
vidit fugiens  
jacentem.  
Senec.  
Nescis quid  
vesper serus  
rebat. Varro.

these *bryars*, till thou hast prayed Christ to *clothe* thee with his righteousness: nor to pass thorow these *snarcs* and *ambushments*, till thou hast prayed for God's providence to be thy *guide*: nor to walk barefoot through this *snaky* field; till, having thy feet shod with the preparation of the Gospel of peace, thou hast prayed to have still the *brascn Serpent*, in the eyes of thy faith; that so if thou comest not home *holier*, thou maist be sure not to return *worser*, than when thou wentest out of door.

Therefore though thy haste be never so much, or thy business never so great; yet go not *about* it; nor *out* of thy doors, till thou hast at least used this, or the like short Prayer.

*A brief Prayer for the Morning.*

O Merciful Father, for *Jesus Christ* his sake, I beseech thee forgive me all my *known* and *secret* sins, which in thought, word or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgements*, which are due unto me for them: and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and *religious* life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with *moderate* sleep and rest. I beseech thee likewise defend me this day from all *perils* and *dangers* of body and soul And to this end I commend my self and all my actions, unto thy blessed  
pro-

protection and government : beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going out*, and *coming in* : and grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy name, the *good* of others, and the *comfort* of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake : In whose blessed Name I give thee thy *glory*, and beg at thy hands all other *graces*, which thou seest to be needful for me this day and ever, in that prayer which *Christ* himself hath taught me, saying : *Our Father*, &c.

*Meditations, directing a Christian, how he may walk all the day with God, like Enoch.*

HAVING thus begun, keep, *all the day after*, as diligent a watch as thou canst, over *all thy thoughts, words, and actions*, which thou may'st easily do, by craving the assistance of *Gods Holy spirit*, and observing these few rules.

*First, For thy Thoughts.*

1. **B**E<sup>a</sup> careful to suppress every sin in the *first motion*. Dash<sup>b</sup> *Babylons* children, (whilest they are *young*) against the stones. Tread (sometimes) the *Cockatrice's*

cgg.

Rom. 8. 26.

<sup>a</sup> Eph. 4. 27.  
<sup>b</sup> Psal. 137. 9.

<sup>c</sup> Isa. 59. 5.



egg, lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the *custome of sinning* \* take away the conscience of sin, and then shalt thou wax so *impudently wicked*, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy *mind* to feed it self upon any imagination, which is either *impossible* for thee to do, or *unprofitable*, if it be done: but rather think of the *worlds vanity*, to condemn it; of *death*, to expect it; of *judgment*, to avoid it; of *hell*, to escape it, and of *Heaven*, to desire it.

3. Desire not to *fulfil* thy mind in all things: but learn to deny thy self *those* desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the *Action*.

4. Labour daily more and more to see thine own *misery*, through *unbelief*, *self-love*, and *wilful breaches* of Gods Law: and the necessity of Gods mercy through the merits of *Christ's Passion*, to be such; that if thou wert demanded, *What is the vilest creature upon earth?* thy Conscience may answer, *Mine own self by reason of my great sins*: and that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* thy heart might answer, *One drop of Christ's blood, to wash away my sins*. And as thou tenderest the salvation of thy soul, live not

in

\* Qui conscientiae curam abjiciunt nec homines reverentur nec Deum.  
Zach. 8. 17.  
Prov. 6. 14.

in any wilful filthiness. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy general Calling, as in the frequent use of the Word and Sacraments : but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments : like *Josias*,\* who turned to God with all his heart, according to all the law of Moses : and *Zachary* and *Elizabeth*, who walked in all the Commandments of God without reproof. But if at any time through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfained repentance ; praying for pardon, till thy conscience be pacified, thy hatred of sin encreased, and thy purpose of amendment confirmed.

6. Beware of affecting popularity by adulation : the end never proves good. And though attained by due desert ; yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down, whom they condemn for their unworthiness ; but to cut off, whom they envy for their greatness : He therefore is truly prudent who (considering the premisses) neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring a † discontented mind, for it may work thee more woe than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy,

\* 2 Kin. 23.  
25.

Luke 1. 6.

† Socrates in  
forum egres-  
sus, quàm  
multis ego  
(inquit) non  
egeo ! Non  
est, ego pau-  
per, qui caret,  
sed qui eget.

joy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with <sup>a</sup> *meaner*, had they known their <sup>b</sup> *great dangers*: affect therefore competency, rather than eminency. And in all thy will, have ever an eye to God's will, lest thy self action turn to thine own destruction. Happy the man, who in this short life is <sup>c</sup> *least known of the world*, so that he doth truly know God, and himself! whatsoever cross therefore thou hast to discontent thee: remember, that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: esteem no want, to the want of Grace; nor any loss, to the loss of God's favour: and then the discontentment for outward means shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Paul's admonition, *We brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise* <sup>d</sup> *Agur*: O Lord, give me neither poverty nor riches: feed me with food

<sup>a</sup> Dimidium plus toto. Hesiod.

<sup>b</sup> Feriunt summos fulmina montes. Horat.

Tangunt magnos tristia fata deos. Ovid.

<sup>c</sup> Axiote. L. d. d. d. d.

Qui notus nimis omnibus ignotus moritur sibi. Sen.

1 Tim 6. 7. 8, 9.

Infantæ damnandi sunt, qui tam multa tam anxie congerunt, quam sit tam paucis opus. Vives.

<sup>d</sup> Prov. 30. 8, 9.

food convenient for me, lest I be too full, and deny thee, and say, *Who is the Lord?* or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon worldly things than thou needs must, for the discharge of thy place, and the <sup>a</sup> maintenance of thy estate: but still let thy care be greater for <sup>a</sup> heavenly, than earthly things: and be more grieved for a <sup>b</sup> dishonour done to God, than for an injury offered to thy self: but if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if he patiently bare his cross, he <sup>†</sup> overcame in the end. But thy good name in the meanwhile is wounded: bear that also with patience. For he that at the last day will give thy body a resurrection; will as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to hear that it thorowly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from heaven. Pray for him; for, if thou be a good man thy self, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and encreaseth in his mischief, give thou thy self unto Prayer, committing thy self, and commending thy cause unto the

<sup>a</sup> 1 Tim. 6.

8, 9.

Gen. 28. 20.

<sup>\*</sup> Col. 3. 1, 2.

Phil. 3. 20.

<sup>b</sup> Jas. 7. 5.

Psal. 139.

21, &c.

† Nobile vin-  
cendi genus  
est patientia  
vincit.

Qui patitur:  
si vis vincere,  
discite pati.

Optima in iu-  
riarum est  
oblivio, effi-  
cit enim ut a-  
nimam levet,  
nec magis  
lædat, quam  
si facta non  
esset.

the righteous Judg of heaven and earth, saying with *Jeremy* ; O Lord of hosts that judgest righteously, and triest the reins and the heart : vengeance is thine, and unto thee have I opened my cause. In the mean while wait (with *David*) on the Lord : be of good courage, and he shall comfort thine heart.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men : the blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in heaven, who have eschew'd the praises of men on earth. Neither need'st thou praise thy self : deal but uprightly, b others will do that for thee. Be not thou curious to know other mens doings, but rather be careful that no man know any ill dealings by thee.

9. Esteem no sin little, for the curse of God is due to the least ; and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own state : and as occasion is ministred c mourn for the iniquity of the time. Pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the d shortness of thy life, and certainty of death : and wish rather a good life, than a long. For, as one day of Man's life is to be preferred before the longest age of a Stag, or Raven : so one day spent religiously, is to be higher valued

Jer. 11. 20.

Ne verbis  
quod scis o-  
stentes, sed  
rebus te o-  
stende scire.

6 Psal. 49. 18.

c Ezek. 9. 4.  
Psal 62. 9, 10.  
Mark 3. 5.  
d Heu fugi-  
unt facino-  
rum non ren-  
tante dies.  
Psal. 90. 9, 10,  
15.  
Non quam  
diu, sed quam  
bene.

\* Fuit, non  
vixit. Sen.  
Non refert  
quanta sit vi-  
tæ diurnitas,  
sed qualis sit admi-  
nistratio.  
Vives.

Tota vira dies  
unus, ut mi-  
rum sit homi-  
nes non ex-  
satiari iislem  
toties rede-  
untibus.

† Non potest  
presentem  
diem rectè  
vivere is, qui  
se non eam  
quasi ulti-  
mam victu-  
rum esse co-  
gitat.

a Mat. 12. 36.

b Prov. 10.  
19.

c Dixisse sæ-  
pe poenituit,  
tacuisse verò  
nunquam.

d Nescit vox  
missa reverti.  
Quàm pericu-  
losum illud,  
lingua quò  
vadis?

e Nescit pœ-  
nitenda lo-  
qui, qui pro-

ferenda priùs suo tradidit examini. Cassiod. lib. 10. Epist. 4. s. Jam-  
1. 19. Consultius est tacere quàm ineptè loqui.

valued, than a mans \* *whole life* that is  
consumed in prophaneness.

Cast over therefore once every day, the  
number of thy days, by *subtracting* those  
that are past (as being vanished like ye-  
ster-nights dream) contracting them that  
are to come, (sith the *one half* must be  
*slept* out, the *rest* made uncomfortable, by  
the *troubles* of the *World*, thine own *sick-  
ness*, and the death of friends:) counting  
† only the *present day* thine; which spend,  
as if thou wert to spend *no more*.

*Secondly, For thy Words.*

1. **R**emember, that thou must answer  
for every <sup>a</sup> *idle word*: that in  
<sup>b</sup> *multiloquie*, the wisest man shall over-  
shoot himself. Avoid therefore all *tedious*  
and *idle talk*, whereof seldom ariseth *com-  
fort*, many times <sup>c</sup> *repentance*: especially  
beware of *rash* answers, when the tongue  
*out-runs* the mind. The word was *thine*  
whilst thou keptst *it in*: it is <sup>d</sup> *another's*  
as soon as it is *out*. O the shame, when a  
man's own tongue shall be produced a wit-  
ness, to the confusion of his own face!

Let then thy words be *few*, but *advised*:  
*forethink* whether that which thou art to  
speak, be <sup>e</sup> *fit* to be spoken: affirm no  
more, than what thou knowest to be *true*;   
and be rather <sup>f</sup> *silent*, than speak to an *ill*,  
or to *no purpose*.

2. Let thy *heart* and *tongue* ever go to-

gether



gether in *honesty* and *truth* : hate <sup>d</sup> dissembling and lying in *another*, detest it in thy *self*, or God will detest thee for it : for he *hateth a liar*, and his father the *devil* alike. And if once thou be discovered to make no conscience of *lying*, no man will believe thee when thou speakest a *truth* : but if thou lovest *truth*, more credit will be given to thy *word*, than to a *lyers oath*. Great is the possession which *Satan* hath in those, who are so accustomed to *lying* ; that they will lye though they get nothing by it *themselves*, nor are not compelled unto it by *others*. Let not thine *anger* remain, when thou seest the cause removed : and ever distinguish twixt him that offendeth of <sup>f</sup> *infirmity* (or against his *will*) and him who offendeth <sup>g</sup> *maliciously*, and of set *purpose* : let the one have *pity*, the other *justice*.

3. Keep thy *speech* as clean from all *obscenity*, as thou would'st thy *meat* from *poysen* : and let thy talk be <sup>h</sup> *gracious*, that he that hears thee, may grow better by thee : and be ever more earnest, when thou <sup>i</sup> speakest of *Religion*, than when thou talkest of *worldly matters*.

If thou perceivest that thou hast *erred*, persevere not in thine *error* : rejoyce to find the *truth*, and <sup>\*</sup> *magnifie* it. Study therefore three things especially ; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage by them : learn of them, all the good that thou

d 1 Pet. 2. 1.  
Psal. 3. 2.  
Si mendacem  
te nōrint, ne-  
mo tibi cre-  
det etiamsi  
a firmes ve-  
ssima. Arist.

f Odi tan-  
quam ama-  
torus.  
Prov. 6. 30.  
Acts 3. 17.  
1 Tim. i. 13.  
g Psal. 59. 3.  
5.  
Psal. 101. 1, 7.  
h Eph. 4. 29.  
Psal. 1. 2.  
Prov. 31. 26.  
Pii est alios  
reddere pios.  
i Psal. 139.  
21.  
Psal. 69. 9.  
\* Si verum  
audias silen-  
tio protinus  
revere, ii i-  
que tanquam  
divinae rei  
assurgito.

Mark 4. 24,  
25.

1 2 Kin. 4. 2.

m Eccl. 3. 7.  
Luke 2. 19.  
Arcanum tibi  
creditum fi-  
delibus custo-  
di, quàm de-  
positam pe-  
cuniam.

\* Vera ami-  
citia tantum-  
modo est in-  
ter bonos.  
Mali nec in-  
ter se amici  
sunt, nec cum  
bonis.  
† Civilem a-  
micum sic  
habeas, ut  
putas posse  
inimicum  
fieri.

thou canst; and communicate with them, *all* the good things that thou *knowest*. The more good thou teachest *others*, the more will God still \* minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*: so the *gifts of God*, by much using, do the more *grow* and *increase*; like the <sup>1</sup> *widow's* pitcher of oyl, which the more it poured to fill *other vessels*, the more it was still replenished in it self.

4. Beware that you believe not all that is *told* you, and that you tell not <sup>m</sup> all that you *hear*: for if you do, you shall not *long* enjoy true friends, nor ever want great *troubles*. Therefore in accusations, be first *assured* of the truth, then *censure*. And as thou tenderest the reputation of an *honest* heart; never let *malice* in *hatred*, make thee to *reveal*, that which *love* in *friendship*, bound thee a long time to *conceal*. But for fear of such after-claps, observe two things.

First, though thou hast *many acquaintance*; yet make not *any thy familiar friend*, but he that *truly* \* *fears God*: Such a one thou never needest to fear. For though you should in some particulars fall out, yet *Christian love*, the *main ground* of your friendship, will never fall away; and the fear of God will never suffer him to do thee any villany. Secondly, do nothing in the sight of a † *civil friend*, for which thou canst not be *safe*, unless it be concealed, nor any thing, for which (if *just* cause be offered) thou

thou needest fear him, if he proves thine *unjust* enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self, rather than *thy friend*, to \* keep thine own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion; if ever that *cause* fail, the friendship falleth off: and the rather, because that as God breeds among men, *Truth, Peace* and *Amity*, that we should live to do one another good: so the *Devil* daily soweth *falsehood*, \* *discord* and *enmity*, to cause (if he can) the *dearest friends* to devour one another.

5. Make not a † jest of another man's infirmity: remember thine own. Abhor the frothy *wit* of a filthy *nature*, whose *brains* having once conceived an odd *scoff*, his mind travails (as a woman with child) till he be delivered of it. Yea, he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be \* *merry*, have a special care to *three* things:

1. That thy mirth be not against *Religion*;

2. That it be not against *Charity*;

3. That it be not against *Chastity*, and then be as *merry* as thou *canst*, only in the Lord.

6. Rejoyce not at the fall of thine *enemy*, for thou knowest not what shall be the manner of thine *own end*. But be more \* glad to see the *worst mans amendment*,

Cum supplicio mortis aliquis afficiendus esset, aiebat se malle ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

\* Quod taceri vis, prior ipse taceas.

\* Bellum non est hominum sed (quod verbum sonat) belluarum & cum vitiis non hominibus gerendum.

Eph. 5. 4.

Psal. 15. 3.

† Irridere pi-um, nefas: impium, immane: hominem, inhumanum.

\* Nemo videtur sibi tam vilis, ut irrideri mereatur.

Phil. 4. 4.

Prov. 23. 17.

\* Valentinianus Imp.

• Rom. 5. 8.  
10.  
Eph. 2. 4.

Mat. 18. 24,  
28.

•  
Psal. 1. 19.

• Nec mendacii utilitas  
est diuturna,  
nec veritatis  
dammum diu  
nocet.

Reprehensio  
semper vel  
meliores vel  
cautiores nos  
reddit.

than his punishment. Hate no man, for fear lest *Christ* loves him : who will not take it well, that thou shouldest *hate whom he loveth*. *Christ* loved thee, when thou wast his *Enemie* : by the merits therefore of his blood, he requireth thee, for his sake, to love *thine enemy*. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an 100 pence, for the forgiveness of *ten thousand Talents* ; of 60 hundred thousand Crowns for ten Crowns. Petty forgiveness of man, for the infinite forgiveness of Almighty GOD. Though thou thinkest thine enemy unworthy to be forgiven : yet *Christ* is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it ; speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. \* Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault ; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust ; come it from the mouth of a friend, or of a foe ; it never doth a wise man harm. For if it be true ; thou hast a warning to amend ; if it be false, thou hast a Caveat what to avoid.

void. So every way it makes a-wise man better, or wiser. But \* if thou canst not endure to be reprehended ; do then nothing worthy of reprehension.

9. Speak not of God, but with a *fear* and reverence, and as in his *sight* and *hearing*. For seeing we are not worthy to use his holy name in our *mouths* : † much less ought we to abuse it vainly in our *talk*. But *ordinarily* to use it in *vain*, *rash*, or *false* oaths, is an undoubted sign of a soul that never *truly* feared God. Pray therefore with *David*, when thou art to speak in any matter, that may move passion : b *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in c *praising* be discreet : in d \* *saluting*, courteous ; in e *admonishing*, friendly ; in *forgiving*, merciful ; in f *promising*, faithful ; and bountiful in g *recompensing* good service : making not the rewards of *virtue*, the gifts of *favour*.

*Thirdly, For thy Actions.*

1. **D**O *no evil*, though thou mightest : for God will not suffer the <sup>h</sup> *least* sin (without bitter repentance) to *escape* unpunished. Leave not undone any *good* that thou canst. But do nothing without a *calling*, nor any thing in thy *calling*, till thou have first taken <sup>i</sup> *counsel at Gods Word*, of the *lawfulness* thereof, and prayed for his blessings upon thy endeavour ; and then do it in the name of God, with cheerfulness of heart, committing the success unto

\* Sireprehen-  
di fers ægrè  
reprehen-  
denda nè fe-  
ceris.

a Deut. 28.  
58.

† Qui facile  
in scriis jurat,  
in jocis jura-  
bit: qui in  
jocis, & in  
mendacio.

Vives.

b Psal. 141. 3.

c 1 Pet. 5. 12.

d Rom. 12.

10.

\* Affabilitas  
& comitas  
sunt nullius  
impendii, a-  
micitiæ ta-  
men magna  
conglutinant  
exhibita, dis-  
solvunt præ-  
termissa.

1 Theff. 5.

26. 14.

e 2 Theff. 3.

5.

Lev. 19. 17.

f Psal. 15. 4.

g Deut. 15.

13. 14.

h Psal. 119.

101.

i 1 Sam. 30.

8.

1 Cor. 7. 5.  
Imminet  
semper occa-  
sioni suæ dia-  
bolus. Greg.

Mat. 7. 12.

a Luke 16. 2.  
2 Cor. 6. 2.  
2 Cor. 5. 10.  
b Gen. 39. 9,  
11, &c.

2 Sam. 12. 12.

Luke 8. 17.  
and 12. 2.

Prov. 5. 8. &c.  
6. 27.

\* Omnis pec-  
candi occasio  
viranda est ;  
nam qui a-  
mat pericu-  
lum perit  
in illo. Eccl. 3.

unto him ; in whose power it is, to bless with his *grace*, whatsoever business is intended to his glory.

2. When thou art *tempted* to do an *evil* work, remember that *Satan* is where his business is. Let not the child of God be the instrument of so base a *slave* : hate the *work*, if thou abhorrest the *author*. Ask thy *conscience* these two questions : *Would I have another to do this unto me ? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him ?* And remember with *Joseph*, b that though no man seeth, yet *God* seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are *secret* in the sight of *God*, as those that are manifest in the eyes of *men*. For *God*, as he is *just*, without speedy repentance, will bring the secret sins, as he did *Dauids*, to the open light, before all *Israel*, and before the *Sun*. Be therefore as much afraid of secret sins, as of open shame. And so avoid all in *general*, as that thou do'st not allow to thy self any one *particular*, or *darling* sin, which the corruption of thy nature could best agree withall : For the crafty *devil* can hold a mans soul as *fast* by one, as by many sins : and faster by that one which doth please thee, than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a *sin* : so be careful to shun the \* *occasion*.

3. In effecting good actions which are with-



within the compass of thy calling, distrust not God's providence, though thou see the means either wanting or weak. And if means do offer themselves, be sure that they be lawful: and having gotten lawful means, take heed that thou relie not more upon them, than upon God himself. Labour, in a lawful calling, is Gods ordinary means, by which he blesteth his children with outward things. Pray therefore for God's blessing upon his own means. In earthly business, bear an heavenly mind: do thou thy best endeavour, and commit the whole success to the fore-ordaining wisdom of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both actions and means, endeavour with Paul, to have alway a clear conscience towards God, and towards men.

Look to your selves; what conscience ye have: For conscience shall damn and conscience shall save.

4. Love all good things for Gods sake: but God for his own sake. Whilst thou holdest God thy friend, thou needest not a fear who is thine enemy: for either God will make thine enemy to become thy friend, or will <sup>c</sup>bridle him that he cannot hurt thee. No man is <sup>d</sup>overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

Judg. 7. 7.

Mat. 16. 26.

Hinc murus  
aeneus esto,  
nil conscire  
sibi, nulla  
pallefcere  
culpa. Horat.  
Act. 24. 16.

<sup>a</sup> Psal. 118.

6, 7.

Rom. 8. 31.

Prov. 16. 7.

<sup>b</sup> Gen. 32.

3, &c.

<sup>c</sup> Gen. 31. 7.

<sup>d</sup> Numb. 14.

42, 43, &c.

Pfal. 27. 11,  
12, 13.

from the *fear* of his enemies, and live still in the *favour* of his God; let him *redeem* the folly of the *time past* with serious *repentance*, look to the *time present* with religious *diligence*, and take heed to the *time to come* with careful *providence*.

5. Give every man the honour *due* to his *place*, but honour a man more for his *goodness*, than for his *greatness*. And of *whomsoever* thou hast received a *benefit*, unto him (as God shall enable thee) remember to be thankful. Acknowledge it lovingly unto *men*, and pray for him heartily unto *God*: and count every  *blessing* received from *God* as a *pledge* of his eternal love, and a *spur* to a *godly* life.

6. Be not proud for any *external* worldly *goods*, nor for any *internal* spiritual *gifts*. *Not for external goods*, because, that as they came *late*ly, so they will *shortly* be gone again; their loss therefore is the less to be grieved at. *Not for any internal gifts*: for as *God* gave them, so will he likewise take them away: if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine *own* worth; and contemn *others*, for whose good Almighty *God* bestowed those gifts upon thee. Hast thou any *one* *virtue* that moves thee to be *self-conceited*? thou hast *twenty* *vices* that may better *vilifie* thee in thine own eyes.

Be the *same* in the *sight* of *God*, who beholds thy *heart*, that thou *seemest* to be in the eyes of *men*, that see thy *face*. Content

a Tu rectè  
vives, si curas  
esse quod  
audis. Hor.  
Ep. ad Quint.

tent not thy self with \* *an outward good name*, when thy *Conscience* shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing, but for *godlines*, lasts little, and is less worth. In all the holy Scriptures, I never read of an *Hypocrites* repentance: and no wonder; for whereas after *sin conversion* is left as a means, to *cure all other sinners*; what means remain to *recover him* who hath converted *conversion* it self into sin? Wo therefore unto the Soul that is not, and yet still seemeth religious!

7. Mark the *fearful ends* of notorious evil men, to abhor their wicked actions; mark the *life* of the *godly*, that thou maist imitate it; and his blessed † *end*, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to *hypocrisie*: beware that thou use not the exercise of Religion, as matters of *course* and *custom*, without *care* and *conscience*, to grow more holy and devout thereby. Observe therefore how by the continual use of Gods means, thou feelest thy special *corruptions* weakened, and thy *sanctification* more and more encreased: and \* make no more shew of holiness *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

8. Endeavour to rule those who live under thine *authority*, rather by *love* than by *fear*: for to rule by *love* is *easy* and

\* Nil juvat bonum nomen, reclamante conscientia.

† Num. 23.  
10.  
Psal. 37. 35.  
36. 37.

\* Isa. 58. 5, 6.  
Mat. 23. 27,  
28.  
Psal. 51. 56.

¶ Ama & impera. Plando vis latet imperio. Aug.

*b* Qui terret,  
plus ille ti-  
met: fors illa  
Tyranno  
convenit.  
Claud. de  
instit. prin.  
*c* 1 Pet. 2.13.

*d* Lev. 25.55.  
*e* Philem. 16.  
*\* 1* Cor. 9.5.

*f* Si Pericles,  
quoties chla-  
mydem in-  
duceret, apud  
se dicere con-  
suevit, Atten-  
de, Pericles,  
quod gesta-  
tus es im-  
perium in li-  
beros Athe-  
nienses. Plut.  
in Apophth.  
Quanto ma-  
gis tu, quoti-  
es authorita-  
tem exerci-  
taturus es a-  
pud teipsum,  
dicere debe-  
res, Memen-  
to homo,  
quod impe-  
rium geris  
in liberatos  
Christianos.

*a* Qui statuit aliquid parte inaudita altera, æquum licet statuerit,  
haud æquus fuerit. Sen. in Med.

safe, but tyranny is ever accompanied with  
care and *b* terror. Oppression will force  
the oppressed to take any advantage, to  
shake off the yoke that they are not able  
to bear: neither will God's justice suffer  
the sway that is grounded on Tyranny,  
long to continue. Remember that though  
by *c* humane ordinance they serve thee; yet  
by a more peculiar right they are *d* God's  
servants. Yea, now being Christians, *e* not  
as thy servants, but above servants, *\* brethren*  
beloved in the Lord. Rule therefore  
over *f* Christians (being a Christian) in  
love and mercy, like Christ thy Master.

9. Remember, that of all actions none  
makes a Magistrate more like God (whose  
Vice-gerent he is) than doing justice just-  
ly. For the due execution whereof:

First, have ever an open-ear to the just  
complaints of unjust dealings.

Secondly, so lend one ear to the accu-  
ser, as that thou keep the other for the  
accused: for *a* he that decreeth for either  
part, before both be heard, the decree  
may be just, but himself is unjust.

Thirdly, in hearing both parts, incline  
not to the right hand of affection, or to  
the left of hatred: as to believe argu-  
ments of persuasion for a friend, before  
arguments concluding for a foe.

Fourthly, deny not justice, which is  
*Regia mensura*, to the meanest Subject:  
but let the cause of the poor and needy

come

come in equal ballance with the rich and mighty. If thou perceivest on the one side in a cause, the \* *high hills of cunning advantage, powerful combination, and violent prosecution*; and on the other side; the *low Vallies of poverty, simplicity, and desolation*: prepare thy way (as God doth) to judgment, by † *raising Valleys, and taking down Hills*, equalling inequality: that so thou maist lay the foundation of thy sentence upon an even ground. In matters of *right and wrong* 'twixt party and party, let thy conscience be careful, rather *Jus* \* *dicerè*, to pronounce the Law that is made, *secundum allegata & probata*; than *Jus dare*, to make a law of thine own, upon the authority of *sic volo, sic jubeo*, fearing that fearful malediction, *Cursed be he that removeth his neighbours land-mark*. In trials of *life and death*, let *Judges*, like *Elohim*, in justice, remember mercy; and so cast the severe eye of *Justice* upon the *fact*, as that they look with the *pitiful* eye of mercy upon the *malefactor*, wresting the favour of *law*, to the favour of *life*, where *Grace* promiseth amendment: but if *Justice* requireth, that \* *one*, rather than *unity* must perish, and that a *rotten member* must be a cut off, to save the *whole body* from putrifying; *fiat Justitia*. But whilst thou art pronouncing the sentence of judgment on *another*, remember that thine own judgment hangs over thy head. In all causes therefore judge *aright*; for thou shalt

\* Judicious  
Sir Francis  
Bacon's Es-  
says of Judi-  
cature.

† Luk. 3. 4. 5.  
Isaiah 40. 3.

\* 2 Chr. 19.  
10.

Deut. 27. 17.  
Abak. 5. 1.

\* Melius ut  
pereat unus,  
quàm ut pe-  
reat unitas.  
¶ Ense reci-  
dendum, nè  
pars sincera  
trahatur.

be sure to find a *righteous* judge, before whom thou must *shortly* appear to be judged thy *self* : at what time thou maist leave to thy *friend* this for thine *Epitaph* :

*Nuper eram Judex, jam Judicis ante tribunal  
Subsistens, paveo : judicor ipse modo.*

Many (I know not upon what grounds) seem to be much aggrieved with the *Laws* of the Land : but *wiser men* may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur ;* We know that the law is good, if a man use it lawfully. And he shall be unto me a *righteous Judge*, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the *conscionable* practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat* : Be of courage, and do justice, and the Lord will be with the good.

10. Lastly, make not an occupation of any recreation. The *longest* use of pleasure is but *short* : but the pains of pleasure abused, are *eternal*.<sup>a</sup> Use therefore lawfull recreation, so far forth, as it makes thee the *fitter* in body and mind, to do more *cheerfully* the service of God and the duties of thy calling. † Thy work is great, thy time is but short. And he who will<sup>b</sup> recompense every man according to his works, standeth at the door. Think how much work is behind, how *slow* thou hast wrought in the time which is *past* ; and what a reckoning thou shouldst make, if thy master should call thee *this day* to thine accounts.

Be

1 Tim. 1. 8.

2 Chr. 19.  
14.

a Prov. 21.  
17.  
Phil. 4. 8.

† Vita brevis  
opusque mul-  
tum, operarii  
pigri, & urget  
Pater famili-  
as. Rabb.  
Apophtheg.  
b Rev. 22. 12.  
Jam. 5. 9.



Be therefore careful henceforth to make the most advantage of thy *short* time that remains, as a man would of an *old Lease*, that were near expiring : and when thou disposhest to *recreate* thy self, remember how small a time is allotted for thy *life* ; and that therefore much of that is not to be consumed in *idleness, sports, playes, and toyish vanities* , seeing the *whole* is but a *short while*, though it be all spent in doing the best good that thou canst : for Man was not created for *sports, plays and recreation* ; but *zealously* to serve God in Religion, and *conscionably* to serve his neighbour in his *vocation*, and by both to ascertain himself of eternal salvation. Esteem therefore the loss of \* *time*, one of the greatest losses. Redeem it carefully, to spend it wisely : that when that time cometh that <sup>a</sup> thou maist be no longer a *Steward* on earth, thy master may welcome thee with an <sup>b</sup> *Euge bone serve*, and give thee a better in heaven ; where thou shalt joyfully enjoy thy Master's *joyes* for evermore.

*Meditations for the Evening.*

*At Evening when thou preparest thy self to take thy rest, meditate on these few points.*

1. **T**hat seeing thy *days* are numbred, there is *one* more of thy number spent : and thou art *now* the nearer to thy end by a *day*.

2. Sit down a while before thou goest to bed, and consider with thy self what

\* Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficitur : quum rei nullius magis sit prodigus quam temporis.

Eph. 5. 16.

<sup>a</sup> Luk. 16. 2.

<sup>b</sup> Mar. 25. 21.

Psal. 90.

Job 14. 5.

Vive memor quam sis brevi. Hor.

memorable thing thou hast *seen*, *heard*, or *read* that day more than thou sawest, heard'st, or knewest before; and make thy *best use* of them; but especially, call to mind, what sin thou hast committed that day against *God* or *man*, and what good thou hast omitted; and humble thy self for both. If thou findest that thou hast done any goodness, acknowledge it to be *God's* grace, and give him the glory: and count that day \* *lost* wherein thou hast not done some good.

\* Heu perdidisti diem. Tit. Vesp. Apophthegm. Nullus sine linea dies.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; *presume* not to sleep, till thou have upon thy knees, made a *particular reconciliation* with *God* in *Christ* for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even<sup>m</sup> with *Christ* every night, thou shalt have the less to account for, when thou art to make thy final reckoning, before his Majesty in the *Judgment day*.

Eph. 4. 26.

\* Non turpe est veniam precari; turpe est Deum aut hominem habere inimicum.

4. If thou have fallen out with any in the day, let not the Sun go down in thine *anger* that night. If thy *conscience* tells thee that thou hast wronged him, *acknowledge* thine offence, and \* *entreat* him to forgive thee. If he have wronged thee, offer him *reconciliation*; and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat.* 5. 23. But in any case presume not to be thine

own

own revenger. For in so doing thou do'st God a double injurie : First, in offering to take the *Sword of justice* out of his hand, as though he were not just : having reserved the execution of a vengeance to himself. Secondly, in *usurping authority* over his <sup>b</sup> servant, without referring the cause to his hearing and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly ; if on thy enemy, too heavily. It belongeth therefore to God to revenge ; to thee to forgive.

And in testimony that thou hast freely † forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life ; and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoyce in doing it : for he that doth good to his <sup>c</sup> enemies, shews himself the child of God ; and his reward is with God his Father.

5. Use not sleep as a means to satiate the foggie litherness of thy flesh ; but as a medicine to refresh thy tyred senses and members : sufficient sleep quickneth the mind, and reviveth the body ; but immoderate sleep dulseth the one, and fatteneth the other.

6. Remember that many go to bed, and never rise again, till they be wakned and raised up by the fearful sound of the last trumpet. But he that sleepeth and wakeneth with prayer, sleepeth and wakeneth

† Mihi vindicta, dicit Dominus.

Rom. 12. 19.

‡ Non est tibi jus in servum alienum, imò in conservum tuum.

† Cui semel ignoveris, cura ut ille sentiat bonâ fide id esse actum ; & si qua in re illum juvare potes, experiat ut te amicum. Vives.

‡ Mat. 3. 32. Rom. 12. 20. In vita tempus quod somno impenditur, non est vita. Vita enim vigilia est.

with *Christ*. If therefore thou desirest to *sleep securely*, and safely, yield up thy self into the hands of God; whilst thou art waking: and so go to bed, with a reverence of *Gods Majesty*, and consideration of thine own *misery*, which thou maist imprint in thy heart in some measure, by these and the like meditations.

Read a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes*, and *hands*, to thy heavenly *Father*, in the name and mediation of his *holy Son Jesus*; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for *Christ his sake*) *pardon and forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received, especially for thy *preservation* that day.

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royal posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. Lastly, commending thy *self* and *all thine* to his gracious custody.

All which thou maist do in these or the like words.

*A Prayer.*

A Prayer for the Evening.

**O** Most gracious God, and loving Father, *who art about my bed, and knowest my down-lying, and mine up-rising, and art near unto all that call upon thee, in truth and sincerity*; I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity*: so that I am ashamed to lift up mine eyes to heaven, knowing how grievously I have sinned against heaven, and before thee: For, O Lord, I have transgressed all thy Commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge; yea contrary to the motions of thy Holy Spirit reclaiming me from them: so that I have wounded my conscience, and grieved thy Holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soul and body, to be the temples of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness: My eyes, in taking pleasure to <sup>a</sup> behold vanity; mine ears, in hearing impure and unchaste speeches; my <sup>b</sup> tongue, in leasing and evil speaking; my <sup>c</sup> hands are so full of impurity, that I am ashamed to lift them up unto thee; and my <sup>d</sup> feet have carried me after

Psal. 139. 2, 3.

Psal. 145. 18.

Psal. 51. 5.

Luk. 15. 18.

Dan. 9. 11.

Eph. 4. 30.

<sup>a</sup> Psal. 149. 37.

<sup>b</sup> Isa. 6. 5.

<sup>c</sup> Isa. 1. 15.

<sup>d</sup> Rom. 3. 15, 16.

Gen. 6. 5.

Psal. 40. 12.

Isaiah 1. 16.

2 Sam. 6. 2.

after mine own ways ; my *understanding* and *reasoning* , which are so quick in all earthly matters, are only *blind* and *stupid*, when I come to meditate or discourse of *spiritual* and *heavenly* things ; my memory, which should be the *treasury* of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*. Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually*. And these my sins are *more in number than the hairs upon mine head*, and they have grown over me like a loathsome *leprosie*, that *from the crown of my head to the sole of my feet* , there remains no part which they have not infected. They make me seem *vile in mine own eyes* : how much *more abominable* must I then appear in thy sight ? And the *custome* of sinning hath almost taken away the *conscience* of sin, and pulled upon me such *dulness of sense*, and *hardness of heart*, that thy judgments denounced against my sins, by the faithful *Preachers* of thy Word , do not terrifie me to return unto thee by unfeigned repentance for them. And if thou, Lord, shouldest but deal with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long , and still *waitest* for my repentance : I humbly beseech thee, for the bitter death and bloody passion sake, which *Jesus Christ* hath suffered

ed



ed for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *everstreaming fountain* of the *blood* of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my sins and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*; that they may never be more seen, to *shame* me in this life, nor to condemn me before thy Judgment-seat in the World which is to come. And for as much, O Lord, as thou know'st, that it is not in man to turn his own heart, unless thou dost first give him grace to convert; and seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine *Holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine Elect people. And let the same thy *holy Spirit* purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body; that they may become the <sup>a</sup> temples of the *Holy Ghost*, to serve thee in <sup>b</sup> righteousness and holiness all the days of my life; that when (by the direction and assistance of thy *holy Spirit*) I shall <sup>c</sup> finish my course in this short and transitory life; I may chearfully leave this World, and resign my <sup>d</sup> soul into thy Fatherly hands, in the assured confidence of

Zach. 13. 1.

Jer. 20. 23.

Da Domine  
quod jubes,  
& jube quod  
vis. Aug.

Mat. 28. 20.  
John 16. 13.

<sup>a</sup> 1 Cor. 3.  
16, 17.

<sup>b</sup> Luke 1. 74.  
75.

<sup>c</sup> 2 Tim. 4. 7.

<sup>d</sup> Psal. 31. 5.

e Mat. 25. 34.

f 2 Tim. 4. 8.

Pfal. 119. 18.

Pfal. 51. 15.

Pfal. 19. 14.

of enjoying everlasting life with thee, in thine heavenly<sup>e</sup> kingdom, which thou hast prepared for thine elect Saints, who love the Lord *Jesus*, and <sup>e</sup> expect his appearing.

In the mean while; O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with *tears* lament my sins past, with *grief* of heart be humbled for my sins present, and with all mine *endeavour*, resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *Unity* of thy Church, lead me in the *truth* of thy Word, and preserve me, that I never swerve from the same, to *Popery* nor any other *error* or false worship. And let thy *Spirit* open mine eyes more and more, to see the *wondrous things* of thy Law: and open my lips, that my mouth may daily defend thy truth, and set forth thy Praise. Increase in me those good gifts, which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient* spirit, a *chaste* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me; to govern my heart in thy fear, and to guide all my life in thy favour: that whether I live or dye, I may live and dye unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plenteously thou hast be-

bestowed upon my soul and body, for this life, and for that which is to come : namely, for mine *Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation* from my child-hood until this present day and hour : and for the firm hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperity* : and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travell in, and the night for him to take his rest : so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull and wearied* body of mine, being refreshed with moderate sleep and rest ; I may be the better enabled to walk before thee, doing all such *good works*, as thou hast appointed, when it shall please thee, by thy *divine* power to waken me the next morning. And whilst I sleep, do thou, O Lord, *who art the keeper of Israel*, that neither *slumbrest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers ; so that neither the *evil angels of Satan*, nor any wicked enemy, may have any power to do me any harm, or evil. And to this end, give a charge unto thy *holy Angels*, that they (at thine appointment) may pitch their tents round about

Psal. 121. 4.

Rev. 12. 7.

Psal. 34. 7.

Prov. 18. 10.

about me, for my defence and safety : as thou hast promised that they should do about them that fear thy name. And knowing that thy Name is a strong Tower of defence unto all that trust therein ; I here recommend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep ; O Lord, for Christ his sake, have mercy upon me, and receive my soul into thy heavenly kingdom. And if it be thy blessed pleasure to add more days unto my life ; O Lord, add more amendment unto my days : and wean my mind from the love of the world, and worldly vanities ; and cause me more and more to settle my conversation on heaven, and heavenly things. And perfect daily in me that work which thou hast begun, to the glory of thy Name, and the salvation of my sinful soul. O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole Church, our King Charles, Queen Mary, the Noble and hopeful Prince Charles, with the rest of the Royal progeny, the religious Lady Elizabeth, the Kings only Sister, and her Princely issue : keep them all in the sincerity of thy Truth, and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people whom thou hast thought meet

meet to visit with any kind of *sickness, cross, or calamity*, Hasten, O Father, the coming of our Lord *Jesus Christ*. Make me ever mindful of my *last end*, and of the *reckoning* that I am to make unto thee therein : and in the mean while, careful so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name and mediation of Jesus Christ thy Son*, and in that form of Prayer, which he himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

Rev. 6. 10.  
22. 20.

Marth 19.  
28.

Luke 14. 14.

*Another shorter Evening Prayer.*

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of <sup>a</sup> *Peter*, <sup>b</sup> *Mary Magdalen*, the <sup>c</sup> *Publican*, the <sup>d</sup> *Prodigal child*, and many other penitent sinners ; that thou art so <sup>e</sup> *full of compassion*, and so ready to forgive the greatest sinners, who are <sup>f</sup> *heaviest laden with sin*, at what <sup>g</sup> *time soever* they return unto thee with penitent hearts lamenting their sins, and imploring thy grace : I should despair for mine own sins, and be utterly discouraged, from presuming to come into thy presence ; considering the *hardness* of my heart,

<sup>a</sup> Luk. 22. 61.  
<sup>b</sup> Luk. 7. 47.  
<sup>c</sup> Luk. 18. 14.  
<sup>d</sup> Luk. 15. 20.  
<sup>e</sup> Psal. 103. 8.  
<sup>f</sup> Mat. 23. 28.  
<sup>g</sup> Eccl. 18.  
21, 22, &c.

*b* Deut. 27.

26.

Gal. 3. 10.

Lam. 3. 22.

Mal. 3. 6.

*a* Col. 3. 12.

*b* Mat. 3. 17.

*c* Psal. 18. 4.

*d* Hof. 13. 5.

*e* Isa. 1. 16.

18.

*f* Mat. 9. 12.

*g* 1 Joh. 1. 7.

*h* Joh. 3. 14.

Gal. 4. 5, 7.

heart, the *unruliness* of my affections, and the *uncleanneſs* of my converſation, by means whereof I have tranſgreſſed *all thy laws*, and deſerved thy *h* curſe, which might cauſe my *body* to be ſmitten with ſome *fearful diſeaſe*, my *soul* to languish with the *death of ſin*, my good name to be traduced with ſcandalous reproaches, and make mine *eſtate* tyable to all manner of *croſſes* and *caſualties*. And I confeſs Lord, that thy *mercy* is the cauſe that I have not been *long ago confounded*. But, O my God, as thy mercy only ſtayed thy judgment from falling upon me hitherto; ſo I humbly beſeech thee, in the *a* bowels of the mercy of *Jeſus Chriſt*, (*b* in whom only thou art well pleaſed) that thou wilt not deal with me *c* according to my deſerts, but that thou wouldeſt *d* freely and fully remit unto me all my ſins and tranſgreſſions: and that thou wouldeſt *e* waſh them clean from me, with the vertue of that moſt precious blood, which thy Son *Jeſus Chriſt* hath ſhed for me. For he alone is the *f* Phyſician, and his blood only is the *g* medicine that can heal my ſickneſs. And he is the true *h* brazen Serpent, that can cure that poiſon, wherewith the *fiery ſerpents* of my ſins have ſtung and poiſoned my ſick and wounded ſoul. And give me, I beſeech thee, thine *holy Spirit*, which may aſſure me of mine adoption, and that may confirm my faith, encrease my repentance, enlighten my underſtanding, purifie my heart, rectifie my will and affections, and ſo ſanctifie me through-



throughout, that my whole body, soul, and spirit, may be kept unblameable until the glorious coming of my Lord Jesus Christ. And now, O Lord, I give thee most hearty thanks, and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence *this night*. And grant good Lord, that whether I sleep or wake, live, or die, I may sleep, wake, live and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord bless and defend all thy chosen people every where. Grant our King a long and happy reign over us. Bless our gracious Queen Mary, with their Princely progeny, the Lady Elizabeth, the Kings only Sister, and her Princely issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness: good Lord give me grace to be one of those wise Virgins, which may have my heart prepared like a Lamp furnished with the oyl of faith, and light of good works, to meet the

1 Theff. 5. 23.

1 Pet. 5. 8.

Psal. 31. 5.

Mat. 25. 2.

the Lord *Jesus* the sweet *Bridegroom* of my *soul*, at his second and sudden coming in glory. Grant this, good Father, for *Christ Jesus* sake, my *onely* Saviour and Mediator, in whose blessed name, and in whose own words I call upon thee, as he hath taught me. *Our Father which art, &c.*

Afterwards say,

*Thy Grace, O Lord Jesus Christ; thy love O Heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore. Amen.*

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

*Things to be meditated upon, as thou art putting off thy clothes.*

1. **T**Hat the day is coming, when thou must be as barely *unstript* of all that thou hast in the *World*, as thou art now of thy clothes: thou hast therefore here, but the use of all things, as a *\* Steward*, for a time, and that upon accounts. Whildest therefore thou art trusted with this *Stewardship*, be *b* wise and faithful.

2. When thou seekest thy bed, let it put thee in mind of thy *\* grave*, which is now the bed of *Christ*: for *Christ* (by laying his holy body to rest three days, and three nights in the *† grave*) hath *sanctified*, and (as it were) warmed it for the bodies of his Saints, to rest and *\* sleep* in, till the Morn-

Nudus in  
hunc mun-  
dum veni,  
nudus quo-  
que abibo.  
\* Luk. 16. 2.

b Mat. 24. 2.

\* Job 17. 13.

Ut somnus  
mortis, sic  
lectus imago  
sepulchri.

† Mat. 12. 40.

\* 1 Thef. 4. 14.

morning of the Resurrection : so that now unto the *faithful* , death is but a sweet *sleep* ; and the *grave* is but Christ's a *bed* , where their bodies *rest* and *sleep* in peace, until the joyful *morning* of the *resurrection* day shall *dawn* unto them.

a Isa. 57. 2.

Isa. 20. 20.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee ; thy *sheets* , thy *winding-sheet* ; thy *sleep* , thy *death* ; thy *waking* , thy *resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord only makest me dwell in safety.*

Psal. 4. 8.

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the Word of God and Prayer, as it were with a *lock* and *key* , and so beginning the day with Gods worship, continuing it in his fear, and ending it in his favour : thou shalt be sure to find the  *blessing* of God upon all thy days labours and good endeavours : and at night thou mayest assure thy self, thou shalt sleep *safely* and *sweetly* in the *arms* of thy heavenly Fathers *providence*.

*Thus far of the Piety, which every Christian in private , ought to practise every day. Now followeth that, which he (being a Housholder ) must practise publickly with his Family*

Medi-

*Meditations for Household Piety.*Gen. 18. 17.  
19.

Gen. 14. 14.

Josh. 24. 15.

Deut. 6. 6, 7.

1. IF thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person; unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsel. For (saith God) *I know him that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him. And Abraham had 318 men-servants, which were thus born and catechized in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously-valiant Joshua protesteth before all the people, that if they all would fall away from the true Worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all House-holders, that they do instruct their Family in his Word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them, when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.*

David

David according to *this* Law, had so ordered his Family, *That no deceitful person should dwell in his house, but such as would serve God, and walk in his way*: and religious Esther had taught her Maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the labour and handy-work of such godly servants. For Laban perceived, that God blessed him for Jacob's sake: And Potiphar saw, that the Lord made all that Joseph did, to prosper in his hand: yea, when innocent Joseph was cast into prison, his keeper saw, that whatsoever he did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into Joseph's hand. 2. The trulier a man doth serve God, the faithfullier he will serve thee.

2. If every Householder were thus careful, according to his duty, to bring up his Children and Family in the service and fear of God in his own house, then the house of God should be better filled; and the Lords Table more frequented every Sabbath day; and the Pastours publick preaching and labour, would take more effect than it doth. The streets of Towns and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scorers of true Piety and Religion, Westminster

Psal. 101. 6, 7.

Esther 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 22,  
23.

*minster Hall* would not be so full of contentions, wrangling suits, and unchristian debates : and the *prisons* would not be every Sessions so full of Thieves, Robbers, Traitors, and Murtherers. But (alas) most Housholders make no other use of their *servants*, than they do of their *beasts*. Whilst they may have their *bodies* to do their service, they care not if their *souls* serve the Devil. Yet the common complaint is ; that *faithful* and *good* servants are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters : for, the example and instruction of a *Godly* and *Religious* Master, will make a good and a faithful servant, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good servants, because they were religious Masters, such as were careful to make their servants *Gods* servants.

It is the chief labour and care of most men, to *raise*, and to *advance* their house ; yet let them <sup>a</sup> rise up early and lye down late, and eat the bread of carefulness, all will be but in vain, for except the Lord build a house, (that is, raise up a family) they labour in vain. For God hath sealed this as an irrevocable decree, that he will <sup>b</sup> pour his wrath upon the Families that call not upon his name : yea, <sup>c</sup> God will take the wicked and pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his <sup>d</sup> iniquities are full, he will make <sup>e</sup> the land to spue out every Canaanite. Religion then, and

<sup>a</sup> Psal 127.  
1, 2.

<sup>b</sup> Jer. 10. 25.

<sup>c</sup> Psal. 52. 5.

<sup>d</sup> Gen. 15.

16.

<sup>e</sup> Lev. 18. 25.



and the Service of God in a Family, is the best building, and surest entailing of House and Land, to a man and his posterity : for the righteous Man shall inherit the land, and dwell therein for ever.

Psal. 37. 29.

As therefore if thou desirest to have the blessing of God upon thy self, and upon thy family ; either before or after thy own private devotions, call every morning all thy family to some convenient room ; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maiest \* admonish them of some remarkable notes ; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

\* Origen would have the word expounded in Christian houses, Hom. 9. in Lev. Augustine saith, that which the Preacher is in the Pulpit, the same the Householder is in the house.

*Morning Prayer for a Family.*

**O** Lord our God and heavenly Father, who art the only Creator and Governour of heaven and earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against heaven, and before thee : and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and consciences ; albeit that we know that thou art our Creator, who hast made us, our Redeemer, who hast bought us with the blood of thine only begotten Son ; and our Comforter,

K

who

who bestowest upon us, all the good and holy *graces*, which we enjoy in our souls and bodies. And if thou should'st but deal with us, as our wickedness and unthankfulness have deserved: what other thing might we (O Lord) expect from thee, but *shame*, and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the *confidence* which we have in thy unspeakable and endless mercy in thy Son, our Saviour *Jesus Christ*: we thy poor servants, appealing from thy Throne of *Justice*, (where we are justly lost and condemned) to thy Throne of *grace*, (where mercy *reigneth*, to pardon *abounding* sin:) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that by the vertue of the precious blood of *Jesus Christ*, thine innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And we beseech thee, good *Father*, for *Christ* his death and passions sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy law hath *threatned*, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy word, that *Idolaters*, *Adulterers*,

terers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate liverers, shall not inherit the kingdom of God; pour the grace of thy Holy Spirit, into our hearts, whereby we may be enlightened to see the filthiness of our sins, to abhor them: and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may daily encrease in the obedience of thy Word, and in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in, this day and evermore. Shield us, O Lord, from the tentations of the Devil,

and grant us the custody of thy *holy Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and Almighty *tuition*. Lord, defend them from all *evil*, prosper them in all *graces*, and fill them with thy *goodness*. Preserve us likewise this day, from falling into any *gross* sin, especially those whereunto our natures are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to be needful for us; that we may the better be enabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*, even prosper thou our *handy-work*; (for except thou guide us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life; that our hearts being not *settled* upon any transitorie things, which we meet with, in the way: our *souls* may every day be more and more

more *ravished* with the love of our *home*,  
and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdoms wherein we live. Preserve and defend from all evils and dangers, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal progeny; the Lady *Elizabeth*, the Kings only Sister, and her Princely issue: multiply their days in bliss and felicity, and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places; and govern *thou* them, that they may govern us in *peace and godlineß*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an *evil* conscience, because they have sinned against thy *Word*, or for a *good* conscience, because they will not sin against thy *truth*. Make the *first* to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering,

and a gracious and speedy *deliverance*, which way may stand best with their *comfort*, and thy *glory*. Give every one of us grace, to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These and all other graces, which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands: concluding this our imperfect prayer, in that *absolute* form of prayer which Christ himself hath taught us, saying: *Our Father*, &c.

After prayers, let every one of thy Household (*taking in the fear of God such a breakfast or refreshing as is fit*) depart: the children to School, the servants to their work; every one to his office, the Master and Mistresses of the Family to their callings, or to some honest exercises for recreation as they think fit.

*The Practice of Piety at meals, and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thyself upon these *Meditations*, to work a deeper



deeper impression in thy heart, of God's fatherly providence and goodness towards thee.

*Meditations before Dinner and Supper.*

1. **M**editate that *hunger* is like the sickness called a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up: and that meat and drink, are but as \* *Physick*, or means which God hath ordained, to relieve and cure this *natural infirmitie*, and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the weakness of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill, privies. There is no service so † *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldly term them, as the Scriptures do other idols, \* *Gillulim*, *Dungy-gods*, *Hab.* 2. 18, 19. 2 *King.* 17. 12. And as no one action (Gods ordinances excepted) makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfeiting*, *drunkenness* and *spewing*, makes a man more vile than a *beast*.

2. Meditate on the *omnipotency* of God, who made all these creatures of nothing: of his *wisdom*, who feedeth so many *infinite Creatures* through the universal

\* Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. Aug. l. 10. Conf.

† Major sum & ad majora genitus, quam ut mancipium sim mei corporis. Senec. \* Of Galat, which signifieth mans Dung, as Ezek. 4. 17. 15.

Heb. 11. 3. Psal. 145. 15, 16.

Matth. 5.  
45. &c.  
Act. 14. 17.

† Hanc ob  
causam. Gen-  
tiles mensas  
sacras & festa  
nominabant.  
Vives.

\* Saint Austin  
had written,  
over his  
table: Quis-  
quis amat di-  
ctis absentem  
rodere ami-  
cum, Hanc  
mensam ve-  
titam noverit  
esse sibi.

Possid. de vi-  
ta Aug.

<sup>a</sup> Luk. 9. 16.

Mar. 14. 19.

and 15. 36.

Mark 6. 41.

and 8. 6.

Luk. 24. 30.

Joh. 6. 11.

<sup>b</sup> Mat. 26. 30.

Mar. 14. 26.

<sup>c</sup> Deut. 8. 10.

<sup>d</sup> 1 Sam. 9.

13.

<sup>e</sup> Joel 2. 26.

World, *maintaining* all their lives, which he hath given them ; which surpasseth the wisdom of all the Angels in heaven : and of his *clemency* and *goodness*, in feeding also his very *enemies*.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowl*, have lost their lives, to become food to nourish thee : and how *God's providence* from remote places hath brought all these *portions* together on thy table, for thy nourishment ; and how by these dead creatures he maintains thee in *health* and *life*.

4. Meditate , that seeing thou hast so many † *pledges* of *God's fatherly bounty*, *goodness* and *mercy* towards thee, as there are *dishes* of meat on thy Table ; Oh suffer not in such a place , so *gracious a God* to be abused by scurrility, ribauldry, or swearing : or thy \* fellow-brother, by disgraceful *back-biting*, *taunting*, or *slandering*.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave <sup>a</sup> *thanks* to his heavenly Father for the same. And after his last *Supper* , we read that he sung <sup>a</sup> <sup>b</sup> *Psalm*. For this was the Commandment of God, <sup>c</sup> *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the *Prophets* : For <sup>d</sup> *the people would not eat at their feast, till Samuel came to bless their meat.* And saith *Joel* to Gods people : <sup>e</sup> *Ye shall eat and be satisfied, and praise the Name of the Lord your God.* This also

was

was the practice of the <sup>f</sup> *Apostles*. For St. Paul in the ship, gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy Presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of *barley bread*, and *broyled fish*; what thanks should such a *sinful* man as thou art, render unto God, for such *variety* of good and dainty cheer? How many a true *Christian* would be glad to fill his belly with the morsels which thou *refusest*; and do *lack* that which thou *leavest*? How hardly do others labour for that which they eat, and thou hast thy food *provided* for thee, without either *care* or *labour*? To conclude, if *Pagan Idolaters* at their feasts were accustomed to praise their false *Gods*: what a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God, in *whom* we live, move, and have our being?

f Act. 27. 35.

Joh. 6. 9, 11.

Dan. 5. 1, 4.

Act. 17. 28.

6. Meditate, that thy *body*, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for *worms*: When thou shalt say to corruption, thou art

Job. 17. 14.

my Father; and to the worm, thou art my Mother and my Sister.

7. Meditate, how that many a *Mans table is made his snare*: so that through his intemperance and unthankfulness, the meat which should nourish his body, kills him with a surfeit: insomuch, that more are killed with this *\* snare*, than with the sword. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meat and drink, is unto us unclean, till the same be *a sanctified* by the Word of God, and Prayer: and that man liveth not by *b bread only*, but by the Word of Gods ordinance; and his blessing, which is called the *c staff of Bread*. Sit not therefore down to eat, before you *d pray*, and rise not before you give God *e thanks*. Feed to suffice *f nature*, yet rise with an appetite; and remember thy poor Christian *g brethren*, who suffer hunger, and want those good things, wherewith thou dost abound. *These things, or some of them premeditated, (if there be not a h Samuel present) i lift up with all comely reverence, thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat, pray unto him thus:*

Grace before Meat.

**O** Most gracious God, and loving Father, who feedest *a all creatures* living, which *b depend* upon thy *divine providence*; we beseech thee *c sanctifie* these creatures, which thou hast ordained for

us;

Psal. 69. 22.

\* Gen. 3. 17.

a 1 Tim. 4.

4. 5.

b Mat. 4. 4.

c Lev. 26. 26.

Ezek. 4. 16.

and 5. 16.

d 1 Sam. 9.

13.

Mat. 14. 19.

Luke. 24. 30.

1 Cor. 10. 16.

e Rom. 14. 6.

1 Theff. 5.

18.

f Eccl. 10. 17.

Luk. 21. 34.

g Neh. 5. 17.

Amos 6. 6.

h 1 Sam. 9.

13.

i Mat. 14. 19.

a Psalm 10.

17.

b Joel 1. 10.

Psal. 147. 9.

c 1 Tim. 4. 5.

us; give them vertue to nourish our bodies in *life and health*: and give us grace to receive them *soberly and thankfully*, as from thy hands; that so in the <sup>d</sup> *strength* of these and other thy  *blessings*, we may walk in the *uprightness* of our  *hearts*, before thy face, this day, and all the days of our lives, through Jesus Christ, our Lord and only Saviour. *Amen.*

d r King. 19.  
8.

*Or thus:*

**M**ost gracious God, and merciful Father, we beseech thee *sanctifie* these Creatures to our use: make them *healthful* for our nourishment; and us *thankful* for all thy  *blessings*, through Christ our Lord and only Saviour. *Amen.*

*Another Grace before Meat.*

**O** Eternal God, in whom we live, move, and have our being, we beseech thee bless unto thy Servants these Creatures, that in the  *strength* of them we may live, to the setting forth of thy  *praise*, and  *glory*, through Jesus Christ our Lord and only Saviour. *Amen.*

*After every meal be careful of thy self and family, as Job was for himself, and his Children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man; and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

Blessed

**B**lessed be thy holy Name, O Lord, our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies : O Lord, vouchsafe likewise to feed our souls with the *spiritual food* of thy holy Word and Spirit unto life everlasting. Lord defend and save thy whole Church, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the royal Progeny ; the *Lady Elizabeth*, the Kings only Sister, and her Princely issue : Forgive us our sins, and unthankfulness, pass by our manifold infirmities, make us all mindful of our last end, and of the reckoning that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ, our Lord, and only Saviour. *Amen.*

*Or thus :*

**B**lessed be thy holy name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties : save and defend thy whole Church, our King, and his Royal posterity, and grant us health, peace, and truth, in Christ our only Saviour. *Amen.*

*Or thus :*

**W**E give thee thanks (O heavenly Father) for feeding our Bodies so graciously with thy good creatures to this temporal life : beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine



thine universal Church, the King, and his royal Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour. Amen.

*The Practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescribed in the morning. Then (in holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these rules.

*Rules to be observed in singing of Psalms.*

1. **B**Eware of singing divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing holy Psalms, intermingled with prophane Ballads.

They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalms, with Davids Spirit.

3. Practise Saint Pauls rule, <sup>a</sup> I will sing with the spirit, but I will sing with the understanding also.

4. As you sing, <sup>b</sup> uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the matter make more <sup>c</sup> melody in your

Mat. 12. 43.

<sup>a</sup> 1 Cor. 14.

15.

<sup>b</sup> 1 Cor. 14.

4.

<sup>c</sup> Eph. 5. 19.

Col. 3. 16.

your hearts, than the Musick in your ear :  
for the singing with grace in our hearts, is  
that which the Lord is *delighted* withall,  
according to that old verse :

*Non vox, sed votum, non musica chordula,  
sed cor :*

*Non clamans, sed amans, psallit in aure Dei.*

*'Tis not the voice, but vow ;*

*Sound heart, not sounding string :*

*True zeal, not outward show,*

*That in God's ear doth ring.*

5. Thou maist ( if thou think good )  
sing all the Psalms over in order : for  
all are most divine and comfortable.  
But if thou wilt chuse some *special Psalms*,  
as more fit for some *times*, and *purposes* ;  
and such, as by the oft usage, thy people  
may the *easier* commit to memory,

*Then sing,*

In the Morning, *Psalms* 3. 5. 16. 22. 144.

In the Evening, *Psalms* 4. 127. 141.

For mercy after a sin committed, *Psalms*  
51. 103.

In sickness, or heaviness, *Psalms* 6. 13. 88.  
90. 91. 137. 146.

When thou art recovered, *Psalms* 30. 32.

On the Sabbath-day, *Psalms* 19. 92. 95.

In time of joy, *Psalms* 80. 98. 107. 136.  
145.

Before Sermon, *Psalms* 1. 12. 147. the 1.  
and 5. *Part* of the 119.

After Sermon, any *Psalms* which concern-  
eth the chief argument of the Sermon.

At the Communion, *Psalms* 22. 23. 103.  
111. 116.

For

For spiritual solace, *Psalms* 15. 19. 25. 46.  
67. 112. 116.

After wrong and disgrace received, *Psal.*  
42. 69. 70. 140. 144.

After the *Psalms*, all kneeling down in reverent manner (as is before described) let the Father of the Family, (or the chiefest in his absence) pray thus.

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the footstool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandments, so that in us naturally, there dwelleth nothing that is good : for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* love of our selves, and the world; *too little* love of thee, and thy Kingdom, but emptie and void of faith, love, patience, and every spiritual grace. If thou therefore shouldest but enter into judgment with us, and search out our Natural corruption, and observe all the cursed fruits and effects that we have derived from thence ; Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved.

But

Mat. 3. 17.

Rom. 6. 6.  
Phil. 3. 10.

But, good Father, for *Jesus Christ* thy dear Sons sake, in *whom only thou art well pleased*; and for the merits of that bitter death, and bloody passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion, which are due unto us for them; that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created *us* to serve *thee*, as *all other Creatures* to serve *us*: so we beseech thee inspire thy *holy Spirit* into our hearts, that by his illumination and effectual working, we may have the inward sight and feeling of our sins, and natural corruptions; and that we may not be blinded in them through *custom*, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good *means* to overcome and get out of them. O let us feel the *power* of *Christs* death, killing sin in our mortal bodies: and the vertue of his resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the stream of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried headlong to eternal destruction: but daily frame us more and more to the likeness.

ness of thy Son *Jesus Christ*, that in righteousness and true holiness, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may, in thine appointed time, attain to the blessed *resurrection of the just*, unto eternal life. In the mean while, O Lord, increase our *faith* in the sweet promises of the *Gospel*, and our repentance from *dead works*, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy children, especially those whom we shall see to stand in *need* of our help and comfort: that so, by the fruits of *Piety*, and a righteous life, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace and Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all, in things of this life; but infinitely more merciful in the things of a better life: and therefore we do here from our very souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and body: acknowledging thee to be that *Father of lights*, from whom we have received all those good and perfect gifts: and unto thee alone for them, we ascribe to be due all glory, honour

Rom. 8. 29.

Eph. 4. 24.

Jam. 1. 17.

nour and praise, both now and evermore. Put more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers : so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majesty, & our brethren, and for Christ his sake be reconciled unto us for them.

Psal. 78. 49.

Psal. 91. 5.

Gen. 32. 2.

2 King. 6.

16, 17.

Psal. 91. 11,

12.

And we beseech thee likewise of the same thine infinite goodness and mercy, to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of evil angels, or any other fear or perill, which for our sins might justly fall upon us. And that we may safe under the shadow of thy wings; we here commend our bodies and souls and all that we have, unto thine Almighty protection. Lord bless and defend both us and them from all evil. And whilst we sleep, do thou, O Father, (who never sleepest nor sleepest) watch over thy children, and give a charge to thy Holy Angels, to pitch their tents round about our house and dwelling, to guard us from all dangers : that sleeping with thee, we may in the next morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and

to



to continue the tranquillity of these Kingdoms wherein we live, turning from us those plagues which the *crying sins* of this Nation do cry for.

Preserve our Religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely issue : all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our Christian brethren and sisters, that suffer sickness, or any other affliction or misery : especially those, who any where do suffer persecution, for the testimony of thy *holy Gospel*, grant them patience to bear thy cross ; and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity, make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the Prayer of sinners : but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine eternal Son *Jesus* our Lord and Saviour, we  
humbly

Luke 21. 35.  
Matth. 25.  
3, &c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests, in that *most holy* Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore. Amen.*

Then saluting one another, as becometh *Christians* who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the fear of God depart, every one to his rest: using some of the former private meditations for Evening.

*Thus far of the Housholders publick Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church on the Sabbath day.*

*Meditations of the true manner of practising Piety on the Sabbath day.*

**A** Almighty God will have himself worshipped, not only in a *private* manner, by private persons and families; but also in a more *publick* sort, of all the godly joyned together in a visible *Church*: that by this means he may be known not only to be the *God and Lord* of every *singular* person; but also of the *Creatures* of the *whole universal* world.

*Quest.* But why do not we *Christians*, under the *New*, keep the *Sabbath* on the same

same *seventh day*, whereon it was kept under the *Old Testament*?

I answer : because that our *Lord Jesus* (who is the † *Lord of the Sabbath*, and whom the Law it self commands us to hear) did alter it from that *seventh day*, to this *first day* of the *Week*, whereon we keep the *Sabbath*. For the holy Evangelist notes : that our *Lord* came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the *Holy Ghost*, and gave them the ministerial *keyes*, and power of binding and remitting sins. And so it is most probable he did in a *solemn manner every first day* of the week, during the forty days he continued on earth, between his *Resurrection* and *Ascension* (for the fiftieth day after, being the first day of the *Week*, the Apostles were assembled ) during which time, he gave Commandments unto the Apostles, and \* *spake unto them those things which appertain to the Kingdom of God*, that is, instructed them, how they should throughout the Churches (which were to be converted) change the *Sabbath* to the *Lords day*; the bodily sacrifices of beasts, to the spiritual sacrifices of Praise, Prayer, and contrite hearts; the \* *Levitical Priesthood* of the Law, to the *Christian Ministry* of the Gospel; the *Jewish temples* and *synagogues*, to *Churches* and *Oratories*; the *Old Sacraments* of *Circumcision* and *Passover*,

† Mat. 12. 8.  
Deut. 18. 18,  
19.

[oh. 20. 22.

\* Act. 12. 3.  
Cyril bids us note, that S. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo) whence he concludes thus, Diem igitur octavum Dominicam diem esse necesse est. Cyril. in Johan. lib. 12. cap. 58.  
4 Heb. 7. 11,  
12.

Eph. 4. 8.  
11, 12.

<sup>a</sup> Act. 1. 7.

<sup>b</sup> Act. 2.  
1, &c.

<sup>c</sup> Act. 2. 1, 4.  
<sup>d</sup> Act. 2. 38,  
41, 42.  
<sup>e</sup> Act. 2. 38.

*Passover, to Baptism and the Lord's Supper, &c.* as may appear by the like phrase, *Act.* 19. 8. and *Act.* 28. 23. *Col.* 4. 11. put for the whole *summ* of *Pauls* Doctrine, by which were wrought all these changes, where it took effect. So that as *Christ* was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty days, *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry; especially seeing that under the Old Testament, God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the *time* as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord, <sup>a</sup> who hath times and seasons in his own power, appointed this first day of the week, to be the very day, <sup>b</sup> wherein he sent down from heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry, in the <sup>c</sup> preaching of the Word, the <sup>d</sup> administration of the Sacraments, and the <sup>e</sup> loosing of the sins

fins of penitent sinners. Upon these and the like grounds, <sup>f</sup> *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the <sup>g</sup> *Lords day*, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the <sup>h</sup> Lord honoureth the one, so doth it the other: and as the Lord of the Sabbath, by his royal prerogative, and transcendent authority, could, so he had also reason to, change the Holy Sabbath from the seventh day to *this*, whereon we keep it. For as concerning the seventh day, which followed the six days, wherein God finished the Creation; there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the Commandment doth <sup>\*</sup> not say, Remember to keep holy the seventh day, next following the sixth day of the Creation, or this, or that seventh day: but indefinitely, remember that thou keep holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours, or a day artificial, consisting

<sup>f</sup> Athan. in frontispicio hom. de sent.

<sup>g</sup> Rev. 1. 10.

The Scripture

of the New

Testament,

gives not this

honourable

title to any

thing, but

only to the

blest Sabbath,

and holy

Supper.

For as he

substituted

the Lords

Supper in

stead of the

Passover, so

did he the

Lords day, in

the Jewish

Sabbath's

room.

<sup>h</sup> 1 Cor. 11.

20.

<sup>\*</sup> Wolphii

Chronolog.

de Temp. l.

2. cap. 1. p.

92. Legis

substantia

est sex die-

bus, terrenis

negotiis in-

cumbere;

septimâ,

divino cultui

dare operam.

Josh. 10. 12,

13.

2 Kin. 20. 11.

Christoph.

Helvic.

Syst. cont.

Theol. cum

Judæis c. de

Sab.

Mat. 12. 8.

Isaiah 65.

17, &amp;c.

Isaiah 66. 22.

Psal. 90. 2.

a 2 Cor. 5. 17.

b Gal. 6. 15.

c 1 Pet. 2. 10.

ing of 12 hours, from Sun-rising, to Sun-setting: and withal consider the Sun *standing still* at noon, in *Joshua's* time, the space of a whole day; and the Sun *going back* ten degrees, (*viz.* five hours, almost half an artificial day) in *Ezekiah's* time; the Jews themselves could not keep their Sabbath upon that *precise* and *just distinction of time*, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising and setting* of the Sun, every day varieth in some places a *quarter*, in some *half*, in others a *whole* day: Therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time, every where in the world.

Now, our Lord Jesus having authority, as *Lord over the Sabbath*, had likewise now far greater reason and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought a *new spiritual Creation* of the world: without which all the Sons of Adam had been turned to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

2. And in respect of this new spiritual Creation, the Scripture saith, that *a Old things are passed away, and all things are become new*: *b new* Creatures, *c new* people, *d new*



<sup>d</sup> new men, <sup>e</sup> new knowledge, <sup>f</sup> new Testament, <sup>g</sup> new Commandment, <sup>h</sup> new names, <sup>i</sup> new way, <sup>k</sup> new song, <sup>l</sup> new garment, new wine, new vessels, <sup>m</sup> new Jerusalem, <sup>n</sup> new Heaven, and a new Earth. And therefore of necessity there must be in stead of the old, a new <sup>o</sup> Sabbath day, to honour and praise our Redeemer, and to meditate upon the work of our redemption, and to shew the new change of the *Old Testament*,

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his creatures, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it *mine holy Day*: much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ*, (whereby he mightily declared himself to be the Son of God) deserve a Sabbath, for the perpetual commemoration thereof, to the honour of *Christ*, and therefore worthily called the *Lords Day*. For, as the deliverance out of the Captivity of *Babylon*, being greater, took away the name from the deliverance out of the bondage of *Egypt*: so the day whereon *Christ* finished the *redemption* of the world, did more justly deserve to have the Sabbath kept on it, than on that day, whereon God ceased from creating the world. As therefore in the *Creation*, the first day

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<sup>d</sup> Eph. 4. 24.  
<sup>e</sup> Col. 3. 10.  
<sup>f</sup> Mat. 26. 28.  
<sup>g</sup> Joh. 12. 14.  
<sup>h</sup> Rev. 2. 17.  
<sup>i</sup> Heb. 10. 10.  
<sup>k</sup> Rev. 3. 9.  
<sup>l</sup> Luk. 5. 36,  
37.  
<sup>m</sup> Rev. 21. 2.  
<sup>n</sup> 2 Pet. 3. 13.  
Isa. 66. 22.  
<sup>o</sup> Heb. 4. 9.

Isa 58. 13.

Rom. 1. 4.

Rev. 1. 10.

Jer. 23. 7, 8.

\* Gen. 2. 2.  
 Lev. 23. 32.  
 Neh. 13. 19.  
 a Mat. 28. 1.  
 b Act. 20. 7,  
 11.

Exod. 25. 31.

Rev. 1. 13.

wherein it was finished, was consecrated for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods moral Commandment. The *Jews* kept the *last* day of the week, beginning their *Sabbath* with the \* *night*, when God rested: but Christians honour the Lord *better*, on the \* first day of the week, <sup>b</sup>beginning the *Sabbath* with the *day*, when the Lord *arose*. They kept their *Sabbath* in remembrance of the worlds *Creation*: but Christians celebrate it in *memorial* of the worlds *Redemption*: yea, the *Lords* day being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Old Testament*, God, by the *glory* consisting of seven *Lamps*, seven *Branches*, &c. put them in remembrance of the *Creation*, *Light* and *Sabbaths* rest: So under the *New Testament*, Christ the true *Light* of the world, appeareth in the midst of the 7. *lamps*, and 7. *golden candlesticks*, to put us in mind to honour our Redeemer in the *light* of the *Gospel* of the *Lords* seventh day of rest. And seeing the *Redemption*, both for *might* and *mercy*, so far exceedeth the *Creation*; it stood with great reason, that the greater work should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords* day diminish the *glory* of the *Sabbath*; but rather being added, *augments* the *dignity* thereof:

as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned.

Gen. 32. 28.

The reason taken from the example of *Gods resting* from the work of the *Creation* of the world, continued in force, till the *Son of God* ceased from the work of the *Redemption* of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the first day of the week.

For, first, in the 110. *Psal*m which is a Prophecy of *Christ*, and his Kingdom; it is plainly foretold, that there should be a solemn day of assembling, wherein all *Christs* people should willingly come together in the beauty of holiness. Insomuch that no rain (of peace) shall be upon those Families, that in that feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of hosts. Now on what day this holy Feast, and Assembly should be kept; *David* sheweth plainly, in *Psal.* 118. which was a prophetic of *Christ*, as appears, *Mat.* 21. 42. *Acts* 4. 11. *Ephes.* 2. 20. as also by the consent of all the *Jews*, as *Jerom* witnesseth. For, shewing how *Christ*, by his ignominious death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection, should become the chief stone of the Corner: he wisheth the whole Church to keep holy that day, whereupon *Christ*

*Psal.* 110. 3.

*Zach.* 14. 27.

Pfal. 118.24.

Zohar. upon  
Gen. fol. 21.  
H. Brough-  
ton Require  
of Consent,  
49, 50, 51.

Ex H. Wol-  
phij. Chron.  
de Temp.lib.  
2. cap. 2.

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord and Christ, Acts 2. 36.* therefore the whole Church under the *New Testament*, must celebrate the day of *Christs Resurrection*. Rabby Bachay also saw by the fall of Adam on the sixth day, that on the same day *Messias should finish the work of mans redemption*: And alluding to the speech of Boaz to Ruth, *sleep unto the morning*, that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and death. The Hebrew author of the Book called, *Sedar Olam Rabbi cap. 7.* recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the *New Testament*,) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sate upon his people. Aaron and his Children, first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day, wherein fire descended from heaven. The first day of the World, of the Year, of the Month, of the

the Week, &c. All shadowing that it should be the first and chief holy-day of the New Testament. S. Augustine proveth by divers places, and reasons, out of the holy Scripture, that the Fathers, and all the holy Prophets under the old Testament, did foresee and know that our Lords day was shadowed by their eighth day of Circumcision. And that the sabbath should be changed from the seventh day to the eighth, or first day of the week. And Junius out of Cyprian saith, that \* Circumcision was commanded on the eighth Day, as a Sacrament of the eighth Day, when Christ should arise from the dead. The Council Foro-Julienne affirms, That Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the † shining light of the Gospel. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the Old Testament.

5. According to their Lords mind and Commandment, and the direction of the Holy Ghost (which alway assisted them in their Ministerial Office,) the Apostles in all the Christian Churches, (which they planted) ordained that the Christians should keep the holy Sabbath, upon that seventh day which is the first Day

Augustin.  
Epist. ad Janu-  
ar. 119. c.  
13.

\* Sacramen-  
tum hoc fuit  
diei illius  
octavi, quo  
Dominus re-  
surrexit ad  
justificatio-  
nem no-  
stram, &c. ut  
scribit ad Fi-  
lium Cypria-  
nus, l. 3. Epist.  
10. Jun. in  
Gen. 17. 12.  
† 2 Cor. 4. 4.

a 1 Cor. 16.  
1, 2.

b The Syriack translation hath, Quum congregamini, non, sicut iustum est, in die Domini nostri comeditis & bibitis. The Arabian translation also hath thus. Non comeditis & bibitis prout verè diebus Domini nostri decet, & Beza witnesseth, that in one ancient Greek Copy,

there is read, *τὴν κυριακήν*, the Lords day, added to every first day, &c.

c 1 Cor. 11.  
20, 25, 26.

d 1 Cor. 14. 33. \* As the phrase of *breaking of bread*, comprehendeth all other exercises of religion, Acts 20. 7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to be made on the first day of the week, but because that on this day the holy assembly was held in the Apostles time?

of the week; \* Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. b When ye come together in the Church (being the Lords Day) to eat the Lords Supper, c to remember and shew the Lords death till he come, &c. In which words note:

1. That the Apostle ordained this Day to be kept holy: therefore a divine Institution.

2. That the Day is named the first day of the week, therefore not the Jewish seventh, or any other.

3. Every first day of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniform order in all the d Churches of the Saints, therefore it was universal.

5. That the exercises of this day were \* collections for the poor (which appears by Acts 2. 42. and Justin Martyr's testimony, Apolog. 2.) which were gathered in the holy Assembly after Prayer, preaching of the Word, and Administration of the Sacraments, therefore it was spiritual.

6. That



6. That he will have the *Collection* (though necessary) removed against his coming, lest it should hinder his preaching : but not their holy meeting on the Lords day ; for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same *Epistle*, Saint Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but what he had received of the Lord. Insomuch that he chargeth them, that If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week : therefore to keep the Sabbath on that day, is the very Commandment of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day, to be a Commandment of the Lord? The Jews confess this change of the Sabbath to have been made by the Apostles, Peter Alphon. in *Dialog. contra Judeos*, tit. 12. they are therefore more blind and sottish than the Jews, who prophanelly deny it.

At Troas likewise S. Paul, together with seven of the chief Evangelists of the Church, Sopater, Aristarchus, Secundus,

L 4

Gaius,

1 Cor. 11. 23.

1 Cor. 14. 37.

Act. 20. 4, 5.  
6. &c.

*Gaius, Timotheus, Tychicus, and Trophimus,* and all the Christians that were there, kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted, That *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the Disciples being come together to break bread upon the first day of the week, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 11. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath Day, to the place where the Jews and their Proselytes were wont to pray, and there preached unto them, *Act. 16. 12, 13.* so that it is as clear as the Sun, that it was the Christians usual manner, to <sup>a</sup> pass over the Jewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth *St. John* call this the *Lords day*; but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which *St. John* called the <sup>b</sup> *Lords day*, the rather to stir up Christians to a thankful remembrance of their *Redemption*, by *Christ* his Resurrection

<sup>a</sup> *Act. 21.*  
4, &c.

<sup>b</sup> *Rev. 1. 10.*  
*Mos* *Christi-*  
*anus, &c.*  
It is the man-  
ner of *Chri-*  
*stians*, to call  
it the *Lords*  
day. *Bed. in*  
*Luc. cap. 41.*

ction from the dead. And with the day, the  *blessing*  of the Sabbath is likewise  *translated*  to the  *Lords day* : because that all the sanctification belonging to this  *new world*  is in Christ, and from him conveyed to Christians. And because there cannot come a  *greater*  authority, than that of  *Christ*  and his  *Apostles* ; nor the like cause, as the  *new Creation*  of the world: therefore the Sabbath can never be altered from this day, to any  *other* , whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the  *first*  planting and settling of the  *Church* , nothing was done, but by the special order and direction of the  *Apostles* , 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6. 24. and the  *Apostles*  did nothing but what they had warrant for from  *Christ* , 1 Cor. 11. 23.

Heb. 2. 5.

To sanctifie then the  *Sabbath*  on the  *seventh Day* , is not a ceremonial Law  *abrogated* : but the  *Moral* , and perpetual Law of God  *perfected* . So that the same perpetual Commandment which bound the  *Jews*  to keep the Sabbath on  *that*  seventh day, to celebrate the  *Worlds Creation* ; binds  *Christians*  to solemnize the Sabbath on  *this*  seventh day, in memorial of the  *Worlds Redemption* : for the fourth Commandment, being a  *Moral Law* , requireth a  *seventh day* , to be kept holy for ever. And the  *Morality*  of this, as of the rest of the Commandments, is more religiously to be kept of us under the  *Gospel* , than of the  *Jews*  under the  *Law* ; by how much

we (in Baptism) have made a more *special Covenant* with God, to keep his *Commandments*: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his *Laws*. And that this *Commandment* of the *Sabbath* (as well as the other nine) is *Moral* and *perpetual*, may plainly appear by these reasons.

*Ten reasons demonstrating the Commandment of the Sabbath to be Moral.*

1. **B**Ecause all the reasons of this *Commandment*, are *moral* and *perpetual*: And God hath bound us to the obedience of *this Commandment*, with more forcible reasons than to any of the rest. First, because he did foresee, that *irreligious* men would either more carelessly *neglect*, or more boldly *break* this *Commandment*, than any other. Secondly, because that in the *practice* of *this Commandment*, the *keeping* of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either \* neglected or transgressed. It would make a man amazed (saith Mr. † *Calvin*) to consider how oft, and with what *zeal* and *protestation*, God requireth all (that will be his *people*) to sanctifie the seventh day. Yea, how the *God of mercy*, *mercilessly* punisheth the breach of this *Commandment* with cruel death; as though it were the sum of his whole honour and service.

And

\* Jer. 15. 22.

Ezek. 20. 19,

20, 21, 24.

Ezek. 23. 38.

Neh. 9. 4.

† Ex Bodin.

de Repub. l.

4. c. 2.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandments: so he may do it, without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandment in the *midst* of the two Tables: because the keeping of it, is the *best* help to the keeping of all the *rest*. The *conscientious* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God *when* he listeth: and what will shortly become of *Religion*, and that *peace* and *order*, which God will have to be kept in his *Church*? the *Sabbath day* is Gods *Market day*, for the weeks provision; wherein *He* will have us to come unto *him*, and *buy* of *him* without *silver* or *money*, the *Bread* of Angels, and *Water* of life, the *wine* of the Sacrament, and *milk* of the Word to feed our souls: *tryed gold*, to enrich our faith; *precious Eye salve*, to heal our spiritual blindness; and the *white raiment* of Christs righteousness, to cover our filthy nakedness. He is not far from true *Piety*, who makes conscience to keep the *Sabbath day*: but he who can *dispense* with his conscience to *break* the *Sabbath* for his own profit or pleasure, his *heart* never yet felt, what either the *fear* of God, or *true religion* meaneth. For of *this* Commandment may that speech of S. James be verified: *He that faileth*

1 Cor. 14. 33,  
40.

Isai. 55. 1, 2.

Rev. 3. 18.

Jam. 2. 10.

*faileth in one, is guilty of all.* Seeing therefore, that God hath fenced this Commandment with so many *moral* reasons, it is evident, that the Commandment it self is *moral*.

2. Because it was commanded of God to *Adam* in his *Innocency*: whilst (holding his happiness, not by Faith in *Christ's* merits, but by obedience to *God's Law*) he needed no ceremony, shadowing the Redemption of *Christ*. A Sabbath therefore of a seventh day, cannot be simply a ceremony, but an Essential part of *God's* worship, enjoyed unto Man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their perfection; much more need their posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully profane it.

3. Because it is one of the Commandments which God spake with his own mouth, and twice <sup>a</sup> wrote with his own fingers in Tables of stone, to signify their authority and perpetuity. All that God wrote, were *moral* and *perpetual* Commandments, and those are reckoned ten in number. If this were now but an abrogated Ceremony, then there were but nine Commandments. The Ceremonial that were to be abrogated by *Christ*, were written all by *Moses*. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no

Cere-

Gen. 2. 3.

<sup>a</sup> Exod. 34.  
1, &c.

Deut. 4. 13.

Deut. 4. 2.



Ceremonial Law was put, to shew, that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

4. Because Christ professeth, that he came not to destroy the moral Law : and that the least of them should not be abrogated in his kingdom of the New Testament. Inasmuch, that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the kingdom of heaven : that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians, at the destruction of Jerusalem, about 42. years after his resurrection. By which time, all the Mosaical ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the winter, nor on the Sabbath day. Not in the winter; for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them : not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls.

Now

1 Kin. 8. 9.  
Hcb. 9. 4.

Mat. 5. 17.

Verse 19.

Act. 15. 10,  
20, 21, 24, 28.

Mat. 24. 20.

Now if the sanctifying of the Sabbath on this day had been but *ceremonial*: it had been no grief to have fled on *this day*, any more than on any *other* day of the week. But in that *Christ* doth tender so much this fear and grief of being driven to *flie* on the Sabbath day, and therefore wisheth his, to pray unto God to prevent such an occasion: he plainly demonstrates, that the *observation* of the Sabbath is no abrogated Ceremony, but a Moral Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, S. John will tell you, that it was on the *Lords day*, Rev. 1. 10. If you will know on what day of the week that was, S. Paul will tell you, that it was on every *first day* of the week, 1 Cor. 16. 1. 2.

As *Christ* admonished, so *Christians* pray'd, and according to their prayers, God (a little before the wars began) warned by an \* Oracle, all the *Christians* in *Jerusalem*, to depart thence, and to go to *Pella*, a little town beyond *Jordan*: and so to escape the wrath of God, that should fall upon that City and Nation. If then a *Christian* should not without grief of heart, fly for the safety of his life on the *Lords day*: with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the *Lords day* in prophane and carnal sports, or servile labour? And seeing the destruction of *Jerusalem*, was both a † Type, and

\* Euseb. hist. Eccl. l. 3. c. 5. It is probable, that this Oracle was that voice (Migremus hinc) which with an earthquake was heard by night in the Temple, mentioned by Josephus de bello Judaico l. 7. cap. 12. † Mat. 24. 35.

and an assurance of the destruction of the World, who seeth not, but that the holy Sabbath must continue till the very end of the world ?

5. Because that all the Ceremonial Law was enjoined to the *Jews* only, and not to the *Gentiles* : but this Commandment of the holy Sabbath, ( as Matrimony ) was instituted of God, in the state of *innocency*, when there was but one state of all men : and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded, to constrain all strangers (as well as their own Subjects, and Family) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the Ceremonies were a partition wall to separate *Jews* and *Gentiles* : But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews* ; it is evident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath that is for marriage : a man may as well say, that marriage is but a ceremonial Law, as the Sabbath. And remember, that whereas marriage is termed but once the <sup>a</sup> covenant of God, because instituted by God in the <sup>b</sup> beginning : the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same beginning, both of time, state and perpetuity : therefore not Ceremonial.

6. The corruption of our nature found in the

Isa. 56. 6.

Nehem. 13.

10, &c.

Eph. 2. 14.

<sup>a</sup> Prov. 2. 17.

<sup>b</sup> Mat. 19. 6.

8.

\* Nitimur in  
veritum. Hor.

c Gen. i. 18.

d Job 9. 9.

Job 38. 31.

Amos 5. 8.

e To distinguish twixt  
Spring and  
Harvest,  
Summer and  
Winter, and  
to foreshew  
Judgments to  
come.

f Moadim.

fig. Sacred  
times ap-  
pointed for  
Gods holy  
worship ha-  
ving special  
significations  
and promises  
g One of the  
seven days of  
the week  
from the o-  
ther.

h Solar, Sab-  
batarian and  
Jubilee.

Exod. 23. 11,  
12.

\* Index Chr.  
apud An.  
Mundi. 1998.

the \* manifest opposition of wicked men, and in the secret unwillingness of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is spiritual and moral.

7. Because that as God by a perpetual decree, made the <sup>e</sup> Sun, the Moon, and <sup>d</sup> other lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for <sup>e</sup> signs and for <sup>f</sup> seasons, and for <sup>g</sup> days, and for <sup>h</sup> years: so he ordained in the Church on earth, the holy Sabbath to be not only the appointed season, for his solemn worship; but also the perpetual rule, and measure of time. So that as seven days make a week, four weeks a month, 12. months a year: so seven years make a Sabbath of years; seven Sabbaths of years, a Jubilee; 80. Jubilees, or 4000. years, or after Ezechiel, 4000. cubits, the whole time of the Old Testament, till Christ by his Baptism and preaching, began the state of the New Testament. Neither can I here pass over without admiration, how the Sacrament of Circumcision continued in the Church 39. Jubilees from Abraham, to whom it was first given, unto the Baptism of Christ in Jordan: which was just so many Jubilees (after \* Bucholcer's account) as the world had continued before from Adam, to the birth of Abraham. Moses began his Ministry in the 80. year of his age. Christ enters upon his Office in the 80. Jubilee of the Worlds age, Joseph was thirty years old, when  
he

he began to rule over *Egypt*, Gen. 41. 46. and the *Levites* began to serve in the *Tabernacle* at thirty years old : so *Christ* likewise, to answer these figures, began his ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, Luke 3. 23. in the midst of *Daniels* last week ; and so (continuing his ministry on earth three years and a half) finished our Redemption, and *Daniels* period, by his innocent death upon the Cross. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*. For example :

The \* seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the world, contain so many years, as the world did *weeks* of years unto that time : and so many *weeks* of years, as the World had lasted *Jubilees*. *Daniels* seventy weeks of years, contain four hundred and ninety single years : the world before that time, 490. *weeks*, or *sabbaths* of years. *Daniels* period 70. *weeks*, the worlds 70. *Jubilees* : so that to comfort the Church for their 70. years captivity, which they had now according to *Jeremy's* prophecy, endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70. *weeks*, or *Sabbaths* of years, that is 70. times seven years, or 490. years, their eternal Redemption from hell, should be effected by the death of *Christ*, as sure as they were now

\* After Mr. Rob. Pont. his computation. Treatise of the last decaying age of the World, published An. Dom. 1600. R. Pont. treat. of the last age, p. 17.

Jer. 25, 11, 12.

Rev. 5. 1.

<sup>a</sup> Rev. 8. 2.  
and 9. 7.

<sup>N</sup> per on the  
Apoc. Propo-  
sition 6. 8, 9.  
and his Re-  
solution.

<sup>4</sup> Pont. Of the  
last age of  
the World,  
p. 12. Buchol.  
2. Index Chr.

<sup>c</sup> Broughtons  
consent. A.  
M. 1439.  
Deut. 34.  
Pont. ibid. &  
Scaliger.  
Buchol.

† Pont. p. 21.  
Buch. Chro.  
apud A. M.  
2500.

now redeemed from the captivity of Babylon. This period of *Daniel* containing 70. Sabbaths, or *Jubilees* of years, began at the first liberty granted the *Jews* by *Cyrus* in the first year of his reign over the *Babylonians*, mentioned, *Ezra* 1. 1. and ends justly at the time that *Christ* dyed upon the Cross. From the death of *Christ*, or the last end of *Daniels* weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sabbaths of years, making one compleat *Jubilee*. From the end of those seven seals, the World is measured to her end by <sup>a</sup> seven Trumpets, each containing 245. years (as some conjecture, about 440. years hence, the truth will appear:) *Enoch*, the seventh from *Adam*, having lived so many years. as there are days in the year, 365. was translated of God in a Sabbatical year. <sup>b</sup> *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a Sabbatical year of the world 2373. and in the 777. year since the Flood (after <sup>c</sup> *Broughtons* Computation) is saved, as a new *Noah* in a reed *Ark*, and lived a Builder of the Church, so long as *Noah* was building the *Ark*, 120. years. The promise was made to *Abraham* in a Sabbatical year, being the 2223. year of the World. The sixth year of *Joshua*, being 2500. years from the Creation of the World, wherein the land was possessed, and divided among the children of *Israel*, was a Sabbatical year, and the † 50. *Jubilee* from the Creation of the World.



World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaan's* possession to the *Israelites* by *Joshua*, to the opening of the *Kingdom of Heaven* to all believers by *Jesus*. And so carrieth the Church of the *Jewes*, by a <sup>b</sup> joyful stream of *Jubilees* from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*: for *Christ* at the end of *Moses's* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth heaven, and gives the clearest *Vision* of the blessed *Trinity*, that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims according to the Prophecy of <sup>c</sup> *Esay*, eternall redemption to all that repent and believe in him.

And the year of our Saviour *Christ's* birth, being the 3943. of the world, was at the end of a *Sabbatical* year, and the \* 564. *Septenary* of the World. *Moses* maketh the common age of all men, to be ten times seven, *Psal.* 90. and every seventh year commonly produceth some notable \* change or accident in *Mans* life: And no wonder, for as *Hippocrates* affirmeth, a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth;

<sup>b</sup> Jubilee  
some derive  
of trumpets  
or Rams  
horns, where-  
with the Ju-  
bilee was  
sounded:  
others from  
Jabal a  
stream, be-  
cause they  
carry us to  
the death of  
*Christ*, the  
author of our  
eternal rest  
and joy.

<sup>c</sup> *Isa.* 61. 1.  
*Luk.* 4. 18.

\* Port. of the  
last decaying  
age of the  
World, p. 12,  
13, 21.

† *Expertum*  
*est in pleris-*  
*que omnibus*  
*63. annum*  
*cum periculo*  
*& clade ali-*  
*qua venire,*

aut corporis morbi que gravioris, aut vitæ integritatis, aut animi  
ægritudinis. *Aul. Gelli.* lib. 1. 15. c. 7. August in Ep. ad Cajum  
nepotem exultat se *Climactera*, communem saniorum omnium  
63. evasisse. *Bodin.* de Repub. l. 4. c. 2.

which

*b* Aristotle,  
Cicero,  
Bernard,  
Bocace,  
Erasmus,  
Luther,  
Melancthon,  
Sturmius.

\* She was, she  
is (what can  
there more  
be said?) In  
earth the  
first, in hea-  
ven the se-  
cond Maid.

Bodin. Bu-  
cholz.

which is always either the ninth, or seventh month. At seven years old the child *casts his teeth*, and receives new. And every seventh year after, there is some alteration or change in mans life, especially at *nine times seven*, the *Chy-masterick* year, which by experience is found to have been fatal to many of those learned *b* men, who have been the chiefest lights of the World. And if they escaped that year, yet most of them have departed this life, in a *septenary* year. *Lamech* dyed in the year of his life 777. *Methusalem*, the longest liver of the sons of men, dyed when he began to enter his 900. and 70. year. *Abraham* dyed, when he had lived 25. times seven years. *Jacob* when he had lived 21. times seven years. *David*, after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the year that he was born: so did the Maiden Queen \* *ELIZABETH*, of blessed and never-dying memory, who came into this world, the *Eve* of the *Nativity* of the blessed *Virgin Mary*: and went out of this world, on the *Eve* of the *Annuntiation* of the blessed *Virgin Mary*. *Hippocrates* died in the 15. *septenary*, *Hierome* and *Isocrates* in their 13. *Pliny*, *Bartolus*, and *Cæsar* in their 8. *septenary*. And *Johannes de temporibus*, who lived 361. years, dyed in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed

deed the whole life of a man is measured by the Sabbath: for, how many years soever man liveth here; yet his life is but a life of seven days, multiplied: so that in the number of 7. there is a mystical perfection, which our understanding cannot attain unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, calls upon us to a continual meditation of the blessed *seventh day Sabbath*, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternal glorious *Sabbath* of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a certain *chain* of Gods providence, <sup>a</sup> disposing all things in *number, measure, and weight*. All times are therefore measured by the *Sabbath*: so that time and the Sabbath can never be separated. And the <sup>b</sup> *Angel* swears, that *this measuring of <sup>c</sup> time* shall continue, *till that time shall be no more*. And as the Sabbath had its <sup>\*</sup> *first institution* in the *first Book* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Book doth <sup>a</sup> *authorize* this day; so this day *graceth* the Book: in that the *matter* thereof was revealed upon so holy a day; the *Lords* revelation upon the <sup>b</sup> *Lords Day*. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens,

Climax vitæ  
viroꝝ fere  
septenariis,  
aut novena-  
riis, Fœmi-  
narum verò  
senariis defi-  
nitur. Bodin.  
de Rep. lib.  
4. c. 2.

<sup>a</sup> Wisd 11.

17.

Wolph.

Proœm.

Chron.

<sup>b</sup> Rev. 10. 6.

<sup>c</sup> Tempus est  
rerum mun-  
danarum du-  
ratio extrin-  
secus obser-  
vata.

<sup>\*</sup> H Wolph.

Chron. c. 1.

Tempus cum  
mundo coe-  
pit. & una  
desitutum  
est, ibid.

<sup>a</sup> Gen. 2. 3.

<sup>b</sup> Rev. 1. 10.

vens, as abolish the Holy Sabbath (times mete-rod) out of the Church : seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an \* Universal consent, ever since the *Apostles* time, have still held the Commandment of the *Sabbath*, to be the moral and perpetual Law of God; and the keeping of the *Sabbath* on the first day of the week, to be the institution of *Christ* and his *Apostles*.

The † Synod, called *Synodus Coloniensis*, saith, that the *Lords* day hath been famous in the Church ever since the *Apostles* time. \* *Ignatius* Bishop of *Antioch* living in *S. Johns* time, saith, Let every one that loveth *Christ*, keep holy the *Lords* day, renowned by his Resurrection, which is the Queen of days, in which death is overcome, and life is sprung up in *Christ*. *Justin Martyr*, who lived not long after him, sheweth, how the Christians kept their Sabbath on the *Lords* day, as we do. *Origen*, who lived about 180. years after *Christ*, shews the reason why the Sabbath is translated to the *Lords* day. *Augustin* saith, That the *Lords* day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illis cepit habere festivitatem suam, and by *Christ* it was first ordained to be kept holy. And in another place, That the *Apostles* appointed the *Lords* day to be kept with all religious solemnity, because that

\* Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissimæ insanix est. Aug. Epist. 118. ad Jan. † Synod Col part. 9. c. 9. \* Ignat. ad. Magnes.

Apol. 2.

Origen. homilia 7. super Exod. 1.

Epist. ad Januar. 119. c. 13. & ad Casul. Epist. 86.

August de comp. ser. 291.

upon

upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore <sup>a</sup> David said of the City of God, so may I say of the Lords day, <sup>b</sup> Glorious things are spoken of the day of the Lord: for it was the birth-day of the world, the first day wherein all creatures began to have being. In it light was drawn out of darkness. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the <sup>c</sup> Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the <sup>d</sup> seven Trumpets have blown, the cursed <sup>e</sup> Jericho of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read \* Eusebius's Ecclesiastical history, Lib. 4. c. 23. Tertullian. lib. de Idololatria, cap. 14. Chrys. Sermon. 5. de resurrectione. Constitut. † Apol. l. cap. 37. Cyril. in Johan. l. 12. c. 58. Of this judgment are all the sound new writers: see Fox on Rev. 1. 10. Bucer in Mat. 12. 11. Gualt. in Malach. 3. hom. 23. Fulke on the Rhemish Testam. Apo. 1. 10. Chem. Exam. Conc. Trid. par. 4. de diebus festis, Wolph. Chron. lib. 2. cap. 1. \* Armin. Thes. in 4. precept. and innumerable others. Learned Junius shall speak for all. Quamobrem cum dies Dominicus, &c.

Where-

<sup>a</sup> Psal. 87. 3.

<sup>b</sup> Aug. de temp. ser.

251. 154.

Conc. Const.

Can. 8. Wol-

phius Chr.

lib. 1. c. 10.

Muff. Eipont.

post Dom.

Pasc.

<sup>c</sup> Mat. 27. 52.

Codoman.

Annal. An.

Mund. 2515.

<sup>d</sup> Rev. 10. 7.

<sup>e</sup> Josh. 6. 13.

\* Aug. ad

Casulam. Ep.

86. & ad Ja-

nuar. 119. c.

19.

† Aug. Ser.

de temp.

251. & 154.

& Conc. 6.

Constant.

can. 8.

\* Non dubi-

tamus quin

variè apud

Christianos

Sabbathum

violatur, non

abstinendo

ab iis quæ a-

liis diebus li-

cita sunt.

Armin.

Junius Pra-

lect. in Gen.

2. 3.

Wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection, and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continual practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath: *Irreptè faciunt*, they do foolishly, who say that the observation of the Lords day is of Tradition, and not from the Scripture, that by this means they might establish the Traditions of men. And again, the cause of this change is the resurrection of Christ; and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. *Non humanà traditione, sed Christi ipsius observatione & instituto*; Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, & on every 8. day after, unto his ascension into heaven, did appear unto his Disciples, and came into their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath to be a <sup>1<sup>st</sup></sup> sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be † worshipped: and upon the pain of death, chargeth his people for ever to keep this memorial \* unviolated. But this end is moral and perpetual: Therefore the Sabbath is moral and perpetual. What † God hath perpetually sanctified, let no man ever presume to make common or prophane.

Upon

\* Exod. 31.

13, 14, &c.

Ezek. 20. 12, 20.

† Ezek 46. 1, 2, 3, &c.

\* Exod. 35. 2.

Armin. disp.

Theolog. in

præcep. 4.

Thef. 14.

† Act. 10. 15.



Upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God*. And God himself calls it, *his holy day*. And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy days, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit. 23. 3, 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, *Mat. 4. 10.* and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboam's* greatest sins, that he ordained a feast from the device of his own heart, *1 Kin. 12. 33.* And God threatneth to visit Israel for keeping the days of *Baalim*; That is, of Lords, as Papists do of Saints, *Hos. 2. 13.* but saith, that such forget him. And so indeed none are less careful, in keeping the Lords Sabbath, than they, who are most \*superstitious observers of mens holy-days. The Church of Rome therefore commits gross Idolatry,

First, in taking upon her to ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

Secondly in dedicating those holy-days to the honour of Creatures, which in effect is to make them sanctifying Gods.

M

Thirdly,

*Iſa. 58. 13.*

\* Read H. Wolphius Chron. de Temp. l. 2. cap. 4. p. 118. &c. 7. p. 140, &c.

Thirdly, in tying to these days, *Gods worship, Prayers, Fasting, and Merit.*

Fourthly, In exacting on these days of *mens invention*, a greater measure of solemnity and sanctification, than upon the *Lords Day*, which is *Gods Commandment*: which in effect is to prefer *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and Idolatrous Feasts: and only retains a few holy-days, to the honour of God alone, and easing of servants, *Deut. 5. 14.* though long custom forceth to use the *old names*, for civil distinction: as *Luke* used the profane names of *Castor and Pollux*, *Acts 28. 11.* and *Christians of Fortunatus*, *1 Cor. 16. 17.* *Mercurius*, *Rom. 16. 14.* and *Jews of Mardocheus day*, *2 Maccab. 15. 37.*

10. Lastly, The examples of God's *Judgments* on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with them, who are wilful profaners of the *Lords day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly go to gather sticks on the *Sabbath day*. The fact was small: true, but his sin was the greater, that (for so *small* an occasion) would presume to break so great a Commandment.

*Nicanor* offering to fight against the *Jews* on the *Sabbath day*, was slain himself

*Numa. 15. 32.*

*2 Maccab. 27. 28.*

himself, and thirty five thousand of his men.

A Husbandman grinding Corn upon the *Lords day*, had his Mill burned to ashes.

Another carrying Corn on this *day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certain Nobleman (prophaning the *Sabbath* usually in hunting) had a child by his wife wth a head like a Dog, and with ears and chaps, crying like a Hound.

A covetous *Flax-wife* at *Kinstat* in *France*, Anno 1559. using with her maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next *Sabbath* it took fire indeed, but was quickly quenched; but not taking warning by this, the third *Sunday* after it took fire again, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, Anno Dom. 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden* under the people, at a *Bear-baiting*, so that 8. were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater*

Cent. Mag-  
de. l. 12. c. 6.

Disp. de  
Tempore,  
Ser. 117.

Tho. Canti-  
pra. lib. 2. de  
apid. Timpil.  
admiran. vin-  
dict. diu.  
Theat. hist.  
Johan. Finc.  
lib. 3. de  
miraculis.

Stowes A-  
bridgement,  
An. 1582.  
Discite jam  
moniti Do-  
minum non  
temnere  
Christum.

beholding carnal sports ; than to be in the Church serving God with the spiritual works of Piety.

Many fearful examples of Gods Judgments by fire, have in our days been shewed upon divers Towns, where the prophanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the Lords day) almost consumed with fire : chiefly for prophaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithful Ministers.

Teverton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgment on the Town, for their horrible  
 † prophanation of the Lords day, occasioned, chiefly by their Market on the day following. Not long after his death, on the third of April, Anno Dom. 1598. God (in less than half an hour) consumed, with a sudden and fearful fire, the whole Town, except only the Church, the Court-house, and the Alms-houses, or a few poor peoples dwelling ; where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of August last, 1612. (fourteen years since the former fire) the whole Town was again fired, and consumed, except some

† Whilst the Preachers cryed in the Church prophaners, prophane-ness, Gain would not suffer them to hear : therefore when they cryed, fire, fire, in the street, God would not suffer any to help.

some thirty houses of poor people, with the School-house, and Alms-houses: they are blind, who see not in this, the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the Tower of Silve, *Luk. 13. 4.* and take warning by their neighbours chastisements, fear Gods threatening, *Jer. 17. 27.* and believe Gods Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other examples of Gods judgments might be alledged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation; it may be the Lord will make thee the next example, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilful transgressors of his *Sabbaths* at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers ceremonies peculiar to the Jews, were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandment, their deliverance from Egypt, shadowing their redemption from hell; to the fifth Commandment, length of days in Canaan, typifying

\* Num. 15.  
38.

4 Num. 28.  
9, 10.

6 Exod. 35.  
2, 3.

c Exod. 16.  
23.

d Deut. 5. 16.

e It was the Sabbath day, on which Moses, and the Children of Israel sang to God, when Pharaoh and his host were drowned in the Sea, Exod. 15. See Trem. and Jun. notes. on Deut. 5. 15. and on Exod. 12. 15.

eternal life in heaven; to the sixth Commandment, abstinence from blood, and things strangled, figuring the care to abstain from all kind of Murder; and to the whole Law, the Ceremony of \* Parchment-lace, putting them in mind to keep within the limits of the Law: so likewise to the fourth Commandment were added some Ceremonies, which peculiarly belonged to the Jews, and to no other people; as first, the double \* Sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience, than on the week days. 2. The b rigid and strict ceasing from making of fire, c dressing of meat, and all bodily labour, both d remembering them of their full deliverance by Moses's conduct from the fiery Furnaces, and slavery of Egypt, upon e that day; as also shadowing unto them the eternal redemption of their souls from Hell, by the death of Christ: 3. The keeping of the Sabbath upon the precise seventh day in order of the creation; shadowing to the Jews, that Christ by his death, and resting on their Sabbath, in the grave, should bring them rest and ease, from the burthen and yoke of the Legal ceremonies, which neither they, nor their Fathers were able to bear, Act. 15. 10. Col. 2. 16, 17.

And howsoever in Paradise before Man's Fall, the keeping of the Sabbath on the seventh day of the creation, was not a Ceremony, but an Argument of perfection: yet after the Fall, it became Ceremonial, and subject



subject to change in respect of the restoration by Christ. As *mans* life before the fall, being *immortal*, became afterwards *mortal*; and *nakedness* being an ornament before, became afterwards a *shame*; and *Marriage* became a type of the *Mystical Union* betwixt Christ and his *Church*, *Ephes.* 5. and to fulfill the Ceremonies (added for the *Jews* sake unto the *Sabbath*) Christ at his death rested in the grave all the *Jewish Sabbath* day; and by that rest fulfilled all those *ceremonial accessaries*. Now as the ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage; nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness: no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the Commandment of the Sabbath: so that though the Ceremonies be abolished, by the access of the *Substance*; and the *Shadow* overshadowed by the *Body*, (which is *Christ*) yet the holy rest (which was commanded and kept, before either the *Jews* were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of G O D their Creator and Redeemer; but in the

substance of the fourth Commandment, there is not found one word of any Ceremony.

The chief objections against the morality of the Sabbath are three.

Object. 1.

Gal. 4. 10.

1. That of *Paul to the Galatians*, *Ye observe days, and months, and times, and years, &c.* But there the Apostle condemns not the *moral Sabbath*, (which we call the *Lords day*; and which he himself ordained according to *Christs* Commandment, in the same *Churches of Galatia and Corinth*, and kept himself in other Churches) but he speaks of the Jewish days, and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*, abolished now by *Christ the body*; and in the Law are called *Sabbaths*, but distinguished from the *moral Sabbaths*.

1 Cor. 16. 1.

and 14. 37.

Act. 20. 7.

Col. 2. 17.

Levit. 23. 37,  
38.

Object. 2.

Col. 2. 16.

2. That of *Paul to the Colossians*: *Let no man therefore condemn you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.* But here the Apostle meaneth the Jewish ceremonial Sabbaths, not the *Christians Lords day*, as before.

Object. 3.

Rom. 14. 5.

Rom. 15. 1.

3. That of the same Apostle to the *Romans*, *This man esteemeth one day above another day; and another counteth every day alike, &c.* But *S. Paul* makes no such account. For the question there is not between *Jews and Gentiles*, but between the *stronger and weaker Christians*. The *stronger* esteemed one day above another, as appears

pears in that there was a day both commanded, and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observeth this day, observeth it unto the Lord*. The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now adays) thought not so necessary: so that if men (because the *Jewish day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other days; it is an Argument (saith the Apostle) of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

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*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common business pertaining to our natural life. Secondly, In consecrating that rest wholly to the Service of God, and the use of those holy means which belong to our spiritual life.

For the first.

1. The servile and common works, from which we are to cease, are generally all civil works from the \* least to the greatest. More particularly ;

First, from all the works of our Calling, though it were reaping in the time of harvest.

Secondly from carrying burthens, as Carriers do ; or riding abroad for profit, or for pleasure : God hath commanded that the beasts should rest on the Sabbath day, because all occasions of travelling or labouring with them should be cut off from man. God gives them that day a rest ; and he that, without necessity, deprives them of their rest on the Lords day, the groans of the poor tyred Beasts shall in the day of the Lord rise up in judgment against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves, like Jeshabels, doing the devils work upon Gods day.

Thirdly, from keeping of Fairs, or Markets, which for the most part God punisheth with Pestilence, fire, and strange floods.

Fourthly, from studying any Books of Science, but the holy Scriptures and Divinity. For our study must be to be ravished in spirit upon the Lords day. In a word, thou must on that day cease in thy calling to do thy work : that the Lord by his Calling, may do his work in thee. For whatsoever is gotten by common working on this day,

\* Exod. 31.

12, 13.

Exod. 31.

15, &c.

Exod. 34. 21.

Neh. 13. 15.

Jer. 17. 21,

22, 27.

Deut. 5. 14.

Rom. 8. 22.

Deut. 25. 4.

1 Cor. 9. 9.

Neh. 13. 15,

16, 19.

Rev. 1. 10.

day, shall never be *blessed* of the Lord : but it will prove like *Achan's* gold, which being got contrary to the Lord's Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *thieves*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated) is it to be thought, that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpetual law? *Christ* calleth such, sacrilegious Thieves; and as well may they steal the *Communion cup* from the *Lords Table*, as steal from God, the chiefest part of the *Lords day*, to consume it in their own *lusts*. Such shall one day find, the *judgments* of God heavier than the opinions of men.

Fifthly, from all *recreations* and *sports*, which at other times are lawful: for if lawful works be forbidden on this day; much more lawful sports, which do more steal away our affections from the contemplation of *heavenly things*, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the Lord) any greater *delight* or recreation, than the sanctifying of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his Prince his house to have his *pardon* sealed? for one that is deadly *sick*, to come to a *Physician* that can cure him? or for a *prodigal child* that

Isa. 58. 13, 14.

Psal. 37. 4.

fed.

fed on the husks of swine, to be admitted to eat the bread of life, at his *fathers* table? or for him who fears for *sin* the tidings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self, or thy servant recreation, allow it in the six days which are thine: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the soul to do more chearfully the *service of God*.

Eph. 5. 18,  
19.

Rom. 12. 11.  
Deut. 28. 47.

Sixthly, From *groß feeding*, *liberal drinking* of Wine, or strong drink; which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Seventhly, From all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working: seeing one may *work alone*, but cannot *talk* but with *others*.

He that keeps the *Sabbath*, only by resting from his *ordinary work*, keeps it but as a *Beast*. But *rest* on this day, is so far commanded to Christians, as it is an help to *sanctification*: and *labour* so far forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawful* at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* unlawful. Who without mourning can endure to see Christians keep the Lord's day, as if they celebrated a feast rather to *Bacchus*, than to the honor of



of the Lord Jesus, the Saviour and Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in sitting down to eat and drink, and rising up to play; First balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophanations all holy Divines, both old and new, have in their times most bitterly inveighed. Insomuch that Augustine affirmeth, that it was better to plough than to dance upon the Sabbath day.

Now in the names of Almighty God, (who rested, having created Heaven and Earth) and of his eternal Son Jesus, the Redeemer of his Church, who shall shortly come, on the dreadful day of doom, to judge all men according to the obedience, which they have shewed to his Commandments: I require thee, who readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morrice-dances, Wakes and May-games, be exercises that God will bless and allow on the Sabbath day. And seeing that no action ought to be done that day, but such as whereby we either bless God, or look to receive a blessing from God; how darest thou do those things on that blessed day, on which thou darest

1 Cor. 10. 7.

Exod. 32. 6.

18, 19.

Melius enim arare quam saltare in sabbato. Aug. in tit. Psal. 91.

Act. 17. 31.

Rom. 2.

12, &c.

2 Th. II. 2.

8. &c.

not to pray to God to bestow a  *blessing* on it to thy use ? hear this, and tremble at this,  *O prophane youth, of a prophane age !*

O heart all frozen, and void of the feeling of the grace of  *God !* that  *having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment ; Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he hath reserved for his own praise and worship. Let men in defence of their prophaneness, object what they will : and answer what the Devil puts in their mouths : yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords second coming shall be upon the Lords day ; how little joy they should have, to be overtaken in those carnal sports, to please themselves, when their master should find them in spiritual exercises serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus dance on the Lords day (contrary to the Lords Commandment) they do but dance about the pits brink ; and they know not which of them shall first fall therein. Whereinto being once fallen without repentance,*

Laſtan. lib. 7.  
cap. 1.

penitance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledge and conscience) they do thus presumptuously transgress. If then Gods Commandment cannot deter thee; nor Gods Word advise thee; I say no more, but what S. John said before me, *He which is filthy, let him be filthy still.*

*For the second.*

2. The consecration of the Sabbaths rest consists in performing three sorts of duties. First, before; Secondly, at; Thirdly, after the publick exercises of the Church.

*The duties to be performed before the publick exercises, are:*

1. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith unto the Church for your souls instruction, you cannot hold up your heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not only to keep holy, but also to remember afore-hand the Sabbath day, to keep it holy, by preparing our hearts and removing all business that might hinder

Rev. 22. 11.  
This was the last and heaviest curse, that S. John wished spiritual Babylon.

Rev. 2. 3.

Isaiah 56. 2,  
&c. & 58.  
13, &c.

hinder us to consecrate it, *as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandments, doth but either *bid* or *forbid*; he doth *both* in this Commandment, and that with a special *memorandum*: As if a Master should charge his servant to look well unto *ten things* of great trust, but to have a *more special* care to remember one of those ten, for divers weighty reasons; should not a faithful servant, that loves his Master, shew a *more special* care unto that thing above all other businesses?

Exod. 16.  
33, &c.

Thus *Moses* taught the people o're night to remember the Sabbath: and it was a Holy custom among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labor in the field, and the *Tradesman* his work in the Shop, and go to Evening prayer in the Church, to prepare their souls; that their minds might more chearfully attend *Gods worship* on the Sabbath day.

1 Cor. 7. 5.  
Gen. 35. 2.  
1 Thesi. 4. 4.  
1 Sam. 21. 5.  
Exod. 19. 15.

2. To possess that night *thy vessel* in *holiness* and *honour*, that thou maist present thy soul *more purely* in the sight of God the next morning.

3. To rise up *early* in the morning on the Sabbath day. Be careful therefore to rise sooner on this day, than on other days: by how much the *service* of God is to be preferred before all *earthly* businesses. For there is no *Master* to serve so good as God: and in the end, *no work* shall be better rewarded than his *service*.

4. When

4. When thou art up, consider with thy self, what an *impure* sinner thou art, and into what an *holy* place thou goest to appear, before the *most holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and *earnestly* pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in *Christ*. Renew thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray, that thou maist have *Grace* to hear the *Word of God* read and preached with *profit*: and that thou mayest receive the *holy Sacrament* with *comfort*. (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher, to speak something that may *kill thy sin*, and *comfort thy soul*, which thou maist do in this or the like sort.

Col. 4. 3.

*A Morning Prayer for the Sabbath day.*

**O** Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: there can be no better thing than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandment, that we should sanctifie

Psal. 92. 1, 2, 5.

1 Chr. 29.  
11, &c.

\* Here thou  
maist confess  
whatsoever  
sin of the last  
week clogs  
thy consci-  
ence.  
Joh. 1. 29.

sanctifie this day in thy service and praise : and in the thankful remembrance , as of the *creation* of the world by the power of thy *Word* ; so of the *redemption* of Man-kind by the death of thy *Son*. *Thine* (O Lord) I confess, *is greatness, and power, and glory, and victory, and praise : for all that is in heaven and earth is thine : Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou raigest over all, and in thine hand is power and strength ; and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure ; thou notwithstanding, of thy favour and goodness, ( passing by my prophaneness and infirmities ) hast vouchsafed to add this *Sabbath* again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of *Jesus Christ* thy Son ( whose glorious resurrection thy whole Church celebrateth this day ) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, \* cleanse my soul from those filthy sins , with the blood of thy most pure and undefiled *Lamb, which taketh away the sins of the world.* And let thy *Holy Spirit* more and more subdue my corruptions, that I may be renewed after thine own *Image*, to serve thee in newness of life, and holiness of conversation. And as of thy mercy thou hast



hast brought me to the beginning of this blessed day ; so I beseech thee, make it a day of *Reconciliation* , betwixt my *sinful soul* , and thy *divine Majesty* . Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of *pardon* unto me : and that I may remember, that the keeping holy of this day, is a Commandment which thine *own finger* hath written. That on this day, I might meditate on thy glorious works of our *Creation* and *Redemption* , and learn how to *know* and to *keep* all the rest of thy holy Laws and Commandments. And when anon , I shall with the rest of the holy Assembly , appear before thy presence in thy house , to offer unto thee our *Morning Sacrifice of praise and Prayer* ; and to hear what thy Spirit, by the *preaching of thy Word* , shall speak unto thy servant : Oh let not my sins stand as a *Cloud* , to stop my Prayers from *ascending* unto thee ; or to keep back thy grace from descending by thy Word, into my heart. I know, O Lord, and tremble to think, that *three parts* of the good seed falls upon bad ground. O let not my heart be like the *high-way* , which through hardness, and want of true understanding, receives not the *seed* , till the evil one cometh, and catcheth it away : nor like to the *stony ground* , which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake ; nor like the *thorny ground* , which by the

Matth. 13.

4, &amp;c.

Luk. 8. 5, &amp;c.

Col. 4. 3.

Act. 26. 18.

1 Thess. 5.  
13.

Heb. 13. 17.

2 Cor. 11.

10.

Eph. 3. 10.

1 Pet. 1. 12.

the cares of this world, and the deceitfulness of riches, choaketh the Word which it beareth, and makes it altogether unfruitful: but that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the door of utterance, unto thy faithful servant, whom thou hast sent unto us to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy Mercies. And that I may have him in <sup>a</sup> singular love for his works sake; because he <sup>b</sup> watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy <sup>c</sup> Angels. Keep me from drowsiness and sleeping, and from all wandring thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable doctrines, which shall be taught unto us out of thy Word. And that through the assistance of thy holy Spirit,

*Spirit*, I may put the same lessons in practice, for my *direction* in prosperity, for my consolation in miserie, for the amendment of my life, and the glory of thy Name. And that this day, which *godless* and *profane* persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make *my chief delight* to consecrate to thy glory and honour, not *doing mine own ways*, nor *seeking mine own will*, nor *speaking a vain word*: but that ceasing from the works of sin, as well as from the works of mine *ordinary calling*, I may through thy blessing, feel in my heart the beginning of that *eternal Sabbath*, which in unspeakable joy and glory I shall celebrate with *Saints and Angels*, to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus; in that form of Prayer which he hath taught me,

*Our Father, which art in heaven, &c.*

Having thus in *private* prepared thine own soul, if thou hast the charge of a Family, call all thy *household* together, read a Chapter, and pray as in the week days: but remember so to dispatch these *private preparations* and duties, as that thou and thy family may be in the Church, before the beginning of Prayers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou (and thy household) do go in all reverence

Isaiah 58. 13.

towards the Church, let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

Pfal. 100. 4.

1. **T**Hat thou art going to the Court of the Lord and to speak with the great God by prayer ; and to hear his Majesty speak unto thee by his Word : and to receive his blessing on thy soul, and thy honest labour, in the six days last past.

Pfal. 42. 1, 2.

2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God : when shall I come and appear before the presence of God ? For a day in thy courts is better than a thousand other-where. I had rather be a door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.*

Pfal. 84. 10.

Pfal. 5. 7.

Gen. 28. 16, 17.

1 Cor. 14. 25.

Pfal. 26. 8.

Pfal. 27. 4.

3. As thou entrest into the Church, say, *How fearful is this place ! this is none other but the house of God, this is the gate of Heaven. Surely, the Lord is in this place : God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy house, and the place where thy Honour dwelleth : One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and*

to visit thy Temple : Therefore will I offer in thy Tabernacle sacrifices of joy , I will sing and praise the Lord. Hearken unto my voyce , O Lord , when I cry ; have mercy also upon me, and hear me. Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord. And this is that preparation , or looking to our feet, whereto Solomon adviseth us , before we enter into the House of God.

Verf. 6.

Pfal. 23. 6.

Eccf. 5. 1.

*The second sort of duties , which are to be performed at the time of the holy Assembly.*

WHEN Prayers begin , lay aside thine own private meditations ; and let thine heart joyn with the Minister , and the whole Church , as being one body of Christ ; and because that God is the God of order, he will have all things to be done in the Church with <sup>a</sup> one heart and accord : and the exercises of the Church are <sup>b</sup> common and publick. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. Solomon therefore adviseth a man not to be rash , to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing , and in the action of kneeling , standing , sitting , and such indifferent ceremonies (for the avoiding of scandal, the continu-

1 Cor. 12. 12.

<sup>a</sup> Act. 2. 1.  
46.

<sup>b</sup> Chap. 4. 32.

Ecclef. 5. 1.

Ezek. 46. 10.  
Pfal. 110. 3.

ance

\* Cùm Romam venio, jejuno Sabbato: cùm hic sum, non jejuno. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, nec ququam tibi. Amb. confi. August. Epist. ad Januar.

<sup>a</sup> Luk. 4. 20.

<sup>b</sup> Luk. 19. 48.

ance of *Charity*, and in testimony of thine obedience) \* conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding, and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: so <sup>a</sup> the eyes of all that were in the Synagogues, are said to be fastened on Christ whilst he preached: and that <sup>b</sup> all the people hanged upon him when they heard him. Remember that thou art there as one of Christs disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luk. 1. ver. 77.

Be not therefore in the School of Christ, like an idle boy in a Grammar School, that often heareth but never learneth his lesson: and still goeth to School, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore, that thou mayest the better profit by hearing, mark;

1. The coherence and explication of the Text.

2. The chief sum or scope of the holy Ghost in that Text.

3. The division or parts of the Text.

4. The doctrines; and in every doctrine, the proofs, the reasons, and the uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in pra-



practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preacher's method be too *curious* or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before: and be thankful.*

2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty; and therefore must be amended.*

3. *What Vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to praise them, with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy *self*, rather by \* *God* than by *Man*: and labour not so much to hear the words of the Preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, † *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word hath a <sup>a</sup> blessing promised thereto. It is the acceptable <sup>b</sup> *sacrificing* of our selves unto God. It is the <sup>c</sup> *surest* note of Christs saints; the <sup>d</sup> *truest* mark of Christs sheep; the <sup>e</sup> *apparentest* sign of Gods Elect; the *very blood* as it were, which uniteth us to be the <sup>f</sup> *spiritual* kindred, brethren and sisters of the Son of God. This is the best Art of memory for a good hearer.

When the Sermon is ended: 1. Beware

N

thou

\* Isa. 2. 3.  
Act. 10. 33.  
Gal. 4. 14.  
1 Theff. 2.  
13.

† Rev. 2. 7.

Luk. 24. 32.

<sup>a</sup> Luk. 11. 28.

<sup>b</sup> Rom. 15. 16.

<sup>c</sup> Deut. 33. 3.

<sup>d</sup> Joh. 10. 4.

<sup>e</sup> Joh. 8. 47.

and 18. 37.

<sup>f</sup> Luk. 8. 21.

Mar. 3. 35.

Ezek. 46. 10.

Luk. 10. 16.

Num. 6. 23,  
27.

thou depart not like the nine lepers, till that for thine *instruction* to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm. And when the blessing is pronounced, *stand* up to receive thy part therein, and hear it, as if *Christ himself* (whose Minister he is) did pronounce the same unto thee; for in this case it is true; *He that heareth you, heareth me*: and the Sabbath day is *blest*, because God hath appointed it to be the day, wherein by the Mouth of his Ministers, he will *blest* his people, which hear his word, and glorify his Name. For though the Sabbath day in it self be no more blest than the other six days; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the Week, as the *consecrated bread*, (which we receive at the *Lords Table*) doth the *common bread* which we eat at our own *Table*.

2. If it be a Communion day, draw near to the Lords Table in the *Wedding Garment* of a faithful and penitent heart, to be partaker of so holy a banquet.

And when Baptism is to be administred, stay and behold it with all reverent attention, that so thou mayst, First, shew thy reverence to Gods ordinance: Secondly, that thou mayst the better consider thine own *ingrafting* into the visible body of *Christ's Church*: and how thou *performest* the *vows* of thy new Covenant. Thirdly, that thou maist repay thy *debts* in praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his *mystical body*. Fifthly, That thou mayest prove whether the effects of Christs death *killeth* sin in thee, and whether thou be *raised* to newness of life, by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankful for his *graces*. Sixthly, to shew thy self to be a freeman of Christs *Corporation*: having a voice or consent in the admission of others into that Holy society.

3. If there be any *Collection* for the *poor*, freely without *grudging* bestow thine *Alms*, as God hath *blessed* thee with ability.

1 Cor. 16. 1.  
2 Cor. 9. 5,  
6, 7, &c.

And thus far of the duties to be performed in the Holy Assembly.

*Now of the third sort of duties after the holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things, which thou hast heard. And as the *clean* beasts which *chew the cud*, so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a prayer, beseeching God to give such a blessing to

Lev. 11. 3.

Psal. 119. 11.

Mat. 13. 19.

Job 31. 17.  
18.

Hest. 9. 22.

Deut. 15.  
10, &c.Marth. 25.  
35, &c.

† If thou be a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

Act. 17. 11.

H. b. 5. 14.

those things which thou hast heard, that they may be a *direction* to thy life, and a *consolation* unto thy Soul. For till the Word be made thus our own, and as it were close *bidden* in our hearts: we are in danger lest Satan steal it away, and we shall receive no *profit* thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed, remember according to thine ability to have one or more poor *Christians*, whose *hungry* bowels may be refreshed with thy meat: imitating holy *Job*, who protested that *he did never eat his morsels alone, without the good company of the poor and fatherless*; that is the Commandment of Christ our Master, *Luk. 14. 13*. Or at leastwise, send some part of thy Dinner to the poor, who lies sick, in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his *body*, when Christ shall say, unto thee, *O blessed child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised; call thy † family together, \* examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities

pacities are weaker : but rather help them, for their will and minds may be as good. Turn to the *proofs* which the Preacher alledged, and <sup>a</sup> rubb those good things over their memories again. Then sing a <sup>b</sup> *Psal*m or more. If time permit, thou maist each and examine them in some part of the <sup>c</sup> *Catechism* : conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory : seeing by *experience* we find, that in every trade they who are most *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with ~~the~~ *first* in the holy congregation at the *Evening Exercise* ; where behave thy self in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the year and weather do serve,

1. Walk into the *fields*, and meditate upon the *Works* of God : for in every *Creature* thou maist read, as in an *open Book*, the *Wisdom*, *Power*, *Providence* and *Goodness* of Almighty God. And how that none is able to make all these things in the variety of their *forms*, *virtues*, *beauties*, *life*, *motions*, and *qualities*, but our most glorious God.

<sup>a</sup> Deut. 6. 7.

<sup>b</sup> Mat. 26. 30.  
Jam. 5. 13.

<sup>c</sup> Heb. 6. 1.

Heb. 5. 14.

Psal. 92. 5.  
and 19. 1, &c.  
and 8. 1, 3, &c.  
Rom. 1. 19,  
20.  
Præsentem  
narrat quælibet  
herba  
Deum.  
Isa. 40. 26.

Pſalm 8.

2. Consider how gracious he is, that made all these things to *serve* us.

3. Take occasion hereby to stir up both thy self and others, to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*: and to think what *ungrateful* wretches we are, if we will not (in all obedience) *serve* and honour him.

Mat. 25. 36.  
James 5. 14,  
&c.

4. If any *neighbour* be *sick*, or in any heaviness, go to *visit* him. If any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

Mat. 12. 5.

Acts 1. 12.

2 King. 4. 22.

Mat. 23. 17,  
19.

Num. 10. 2, 3.

1 Km. 19. 8.  
Mark 3. 4.

1. - Works of *Piety*, which either directly concern the *Service of God*, though they be performed by *bodily* labour: as under the *Law*, the *Priests* did labour in *killing* and *dressing of Sacrifices*, and burning them on the *Altar*. And Christians under the *Gospel*, when they travel far to the places of Gods worship; it is but a *Sabbath days journey*, like to that of the *Shunamite*, who travelled *from home*, to hear the Prophet on the *sabbath day*, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the *wearying* of his body, yet he doth but a *Sabbath days work*. For the *holy end* sanctifieth the *work*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such *bodily* labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the *Law*, or the ringing of *Bells* under the *Gospel*.

2. Works



2. Works of *Charity*, as to <sup>a</sup> save the life of a man, or <sup>b</sup> of a beast, to <sup>c</sup> fodder, water, and dress Cattel; to make honest <sup>d</sup> provision of meat and drink, to <sup>e</sup> refresh our selves, and to relieve the poor: to visit the sick, to make <sup>f</sup> Collections for the poor, and such like.

3. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor can be deferred unto another day. As to resist the invasion of *Enemies*, or the robberies of *Thieves*; to quench the rage of fire; and for *Physicians* to stanch, or let blood; or to cure any other desperate disease: and for *Midwives* to help women in labour: *Mariners* may do their labour; *Souldiers* being assailed may fight; and <sup>\*</sup> *Posts* may ride for the publick good, and such like. On these or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the Church, and from the holy exercises of the Word and Sacraments: provided alwayes, that they be humbled, that such occasions fall out upon that day and time; and that they take no Money for their pains on that day, but onely for their stuff, as in the Fear of God, and conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place: and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but

<sup>a</sup> Mat. 12. 11.

<sup>b</sup> Luk. 13. 15.

<sup>c</sup> Mat. 12. 1.

<sup>d</sup> 1 Cor. 11.

22, 34.

<sup>e</sup> 1 Cor. 16. 1.

\* Nuncius  
præceps ex-  
cipitur à Sab-  
bato. Jud.  
Comment.  
sup. Num. 13.  
3.

that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*; humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this or the like evening sacrifice.

*A Private Evening Prayer for the Lords day.*

*a* Isa. 6. 1, 3.

*b* Gen. 18. 27.

*c* Heb. 12. 29.

*d* Job 21. 18.

*e* Psal. 51. 3.

*f* Zach. 3. 1, 2.

*g* I Cor. 11.

31.

2 Sam. 6. 22.

Luk. 15. 21.

Psal. 106. 17.

2 Pet. 2. 4.

**O** *Holy, <sup>a</sup> Holy, Holy Lord God of Sabbath*, suffer me, who am but *<sup>b</sup> dust and ashes*, to speak unto thy most glorious Majesty. I know that thou art a *<sup>c</sup> consuming fire*; I acknowledge that I am but withered *<sup>d</sup> stubble*. My *<sup>e</sup> sins are in thy sight*, and Satan *<sup>f</sup> stands at my right hand* to accuse me for them; I come not to excuse, but to *<sup>g</sup> judge* my self worthy of all those judgments, which thy *Justice* might most *justly* inflict upon me a wretched creature, for my sins and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem *vile* in mine own eyes, how much more loathsome in thy *sight*? I confess they make me so far from being *worthy to be called thy son*; that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of *Dathans family*, into the bottomless pit of hell. For if thou didst not spare the *natural branches*, those *Angels* of glorious excellency; but

but hurledst them down from the heavenly habitations, into the pains of hellish darkness, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expell our first Parents out of Paradise, when they did but transgress one of thy laws: alas, what vengeance may I expect, who have not offended in one sin onely, heaping daily sin upon sin, without any true repentance, drinking iniquity as it were water, ever pouring in, but never pouring out any filthiness: and have transgressed not one, but all thy holy laws and commandments! Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy assembly of the Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments with that humility, reverence, and devotion that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duly (as I should) meditated with my self, nor conferred with my Family, upon those good instru-

Gen. 3. 23.

Röm. 2. 5.

Job 15. 16.

ctions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, *Satan* hath stolt the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know where many of my poor brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembered to relieve, the one with my alms, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in *idle talk, vain sports and exercises*: Yea Lord, I have, &c. \* And for all these my sins, my conscience cries *guilty*, thy Law *condemns* me, and I am in thy hand to receive the *sentence* and curse that is due to the wilful breach of so holy a Commandment. But what if I am by thy *Law* condemned? yet, Lord, thy *Gospel* assures me that thy mercy is above all thy works: that thy grace transcends thy *Law*; and thy goodness delighteth there to *raign*, where sins do most † *abound*. In the multitude therefore of thy *mercies* and for the *merits* of *Jesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner) to pardon and

• Here confess whatsoever fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say.

† Rom. 5. 20.

and forgive me all those my sins, and all the errours of this day, and of my whole life; and free my soul from that curse and judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for four words of confession, and receivedst the *Prodigal Child* (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *barlots*, and *sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those *bloody wounds*, bitter *Death* and *Passion*, which thy blessed *Son*, my only *Saviour*, hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased. Him my *Mediatour*, the request of whose Blood *speaking better things than that of Abel*,

Luke 18. 13.

Matth. 21.  
31, 32.

Heb. 12. 24.

*Abel*, thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day and at other times have been taught me out of thy holy Word; that I may remember thy *Commandments* to keep them, thy *Judgments* to avoid them, and thy sweet promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will: O receive me into thy favour; and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy *Saints* and *Angels*, celebrate an *eternal Sabbath* of joys and praise, to the honour of thy most glorious Name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a more sweet and quiet rest than ordinary, and prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety, both in private and publick.*



Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

**T**He extraordinary Practice of Piety consists, either in Fasting, or Feasting.

1. Of the Practice of Piety in Fasting.

There are divers kinds of Fasting. First, a constrained Fast, as when men either have not food to eat, as in the <sup>a</sup> Famine of Samaria: or having food, cannot eat it for heaviness or sickness, as it befell them who were in the <sup>b</sup> ship with Saint Paul. This is rather Famine than Fasting.

Secondly, <sup>c</sup> A natural Fast, which we undertake Physically, for the health of our body.

Thirdly, <sup>d</sup> A civil Fast, which the Magistrate enjoyneth for the better maintenance of the Common-wealth, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, <sup>e</sup> A miraculous Fast, as the forty days fast of Moses and Elias, the types; and of Christ, the substance. This is rather to be admired, than imitated.

Fifthly, <sup>f</sup> A daily Fast, when a man is careful to use the Creatures of God with such moderation, that he is not made heavier, but more <sup>g</sup> cheerful, to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and <sup>h</sup> Judges.

Sixthly, <sup>i</sup> A religious Fast, which a man volun-

Jejunium.

1. Coactum.

a 2 Kin. 6. 25.

b Act. 27. 33.

c 2. Physicum:

Nihil pericu-

losius habitu-

dine corpo-

ris extreme

bona: detra-

henda sunt

ergo per je-

junium re-

dundantia, ne

natura suo

pondere fra-

cta succum-

bat. Fafil.

hom. 1.

d 3. Politi-

cum.

e 4. Miracu-

losum.

f 5. Quotidia-

num.

g 1 Tim. 2. 3.

Tit. 2. 3.

h Prov. 31.

4. 5.

i 6. Religio-

sum.

2 Cor. 6. 4. 5.

voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private*, or *publick*.

### I. Of a Private Fast.

**T**hat we may rightly perform a private Fast, four things are to be observed: First, the *Author*: Secondly, the *Time* and *occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

#### I. Of the Author.

The first that ordained Fasting, was God himself in <sup>a</sup> *Paradise*: and it was the first *Law* that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his <sup>b</sup> *Law* without Fasting, and in his Law commands all his people to fast. So doth our <sup>c</sup> Saviour Christ teach all his Disciples under the *New Testament* likewise. By religious Fasting a man comes nearest the life of <sup>d</sup> *Angels*, and to do Gods will on Earth, as it is done in Heaven.

Yea, Nature seemeth to teach man this duty, in giving him a <sup>e</sup> *little* mouth, and a narrow throat; for nature is content with a little, grace with less. Neither doth nature and grace agree in any one act better than in this exercise of religious fasting; for it strengtheneth the

<sup>a</sup> Jejunium in Paradiso præscriptum est; reverere igitur jejunii canitiem.

Basil. hom. c. de jejun.

<sup>b</sup> Lev. 23.

<sup>c</sup> Mat. 6. 17. and 9. 15.

<sup>d</sup> Qui jejunat Angelorum ritu vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur. Basil. hom. de jejuniiis.

<sup>e</sup> Natura os parvum, & guttur parvum homini dedit.

the *memory*, and cleareth the *mind*; illuminateth the *understanding*, and bridleth the *affections*; mortifieth the *flesh*, and preserveth *chastity*; preventeth *sickness*, and continueth *health*; it delivereth from *evils*, and procureth all kind of  *blessings*.

By breaking this *Fast*, the *Serpent* overthrew the first <sup>a</sup> *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the *Serpent*, and restored us into *Heaven*. *Fasting* was she who covered *Noah* safe in the *Ark*, whom *Intemperance* uncovered, and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *Fasting*, and talking with God, made *Moses's* face to shine before men; when *Idolatrous eating and drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach* to *Heaven*; when voluptuous *Ahab* was sent in a *bloody Chariot* to *hell*. It made *Herod* believe that *John Baptist* should live after death by a blessed *Resurrection*; when after an *intemperate life*, he could promise nothing to himself, but eternal death and *destruction*. O divine Ordinance of a divine Author.

## 2. Of the Time.

The <sup>b</sup> holy Scripture appoints *no Time* under the New Testament to fast; but leaves

<sup>a</sup> Quamdiu jejunavit Adam, in Paradiso fuit; comedit, & ejectus est. Hieron.

<sup>b</sup> Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Cassal. Epist. 86.

\* Indifferen-  
ter jejunan-  
dum, ex ar-  
bitrio, non  
ex imperio  
novæ disci-  
plinæ pro  
temporibus,  
& causis uni-  
uscujusque.  
Tert. adver.  
Psychic.  
Montanus  
hereticus  
primus erat  
qui jejunio-  
rum leges  
prescripsit.  
Euseb. Eccles.  
Hist. lib. 5.  
cap. 8. ex  
Apollon.  
a Lev. 23. 32.  
Josh. 7. 6.  
b Hest. 4. 16.  
c Lev. 23. 28,  
36.  
Joel 1. 14.  
and 2. 15.  
d 2 Sam. 3.  
35.  
Ezra 10. 6.  
Dan. 10. 3.  
Erlher 4. 16.  
Acts 2. 9.

but leaves it unto Christians own *free choice*, Rom. 14. 3. 1 Cor. 7. 5. to fast as *occasions* shall be offered unto them, Mat. 9. 15. As when a man becomes an humble and earnest suiter unto God for the *pardon* of some *gross sin* committed; or for the \* *prevention* of some sin, whereunto a man feels himself by *Satan* sollicitated: or to *obtain* some special  *blessing* which he wants: or to *avert* some *Judgment* which a man fears, or is already *fallen* upon himself or others: or lastly, to *subdue his flesh* unto his *spirit*, that he may more cheerfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a <sup>a</sup> day or <sup>b</sup> longer, as his *occasion* requires, and the *constitution* of his body, and other *needful affairs* will permit.

### 3. Of the manner of a private Fast.

The true manner of performing a *private fast*, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstain, for the time that we fast: First, from all <sup>c</sup> *worldly business* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Lev. 23. 28. for worldly business will distract our minds from holy *devotion*. Secondly, from all *manner of food*, yea, from <sup>d</sup> *bread* and *water*, so far as health will permit: 1. That so we may acknowledge our *own indignity*, as being unwor-

unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the Soul, which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a godly *revenge* upon our selves, for abusing our liberty in the use of God's creatures. 4. That by the hunger of our *Bodies*, through want of these *earthly* things, our Souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from food which is *lawful*, so we should much more abstain from \* *Sin*, which is altogether *unlawful*.

Thirdly, from *good* and *costly* *f* *apparel*; that as the *abuse* of these puffs us up with pride; so the laying aside their *lawful use* may witness our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put *s* on *Sackcloth*, or other *course apparel*. The equiry hereof here still remaineth; especially in *publick fasts*, at what time to come into the assembly with *starched bands*, *crisped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure* of *h* *ordinary sleep*. That thou maist that way also *humble* thy body: and that thy soul may *watch* and *pray*, to be prepared for the coming of *Christ*. And if thou wilt break thy sleep early and late for *worldly* gain:

e 2 Cor. 7.  
11.

\* Quid prod-  
dest vacuare  
corpus ab  
escis, & ani-  
mam replere  
peccatis?  
Aug. de tem.  
Ser. 46.  
f Exod. 33. 5,  
6.  
g Esth. 4. 1, 2.  
Jon. 3. 5, 6.  
Joel 1. 13.  
Matth. 11. 21.

h 2 Sam. 12.  
16.  
Joel 1. 13.  
Esth. 1. 3.

a 1 Kin. 21.

27.

\* Si sola gula peccavit, sola jejunet; & sufficit: Si verò peccaverunt & membra cætera, cur non jejunent & ipsa? Bern. Serm. Quadrag. 3.

<sup>a</sup> μεταμέ-  
λεια.

<sup>b</sup> μετάνοια.

gain: how much more shouldst thou do it for the service of God? And if <sup>a</sup> Ahab (in imitation of the godly) did in his fast lye in sackcloth, to break his sleep by night; what shall we think of those who on a Fasting day will yield themselves to sleep in the open Church?

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the <sup>\*</sup> throat only that sinned, so must not the throat only be punished: and therefore we must endeavour to make our eyes (as at all times, so) especially on that day to fast from beholding vanities; our ears from hearing Mirth or Musick, but such as may move to morn; our nostrils from pleasant smells; our tongues from lying, dissembling and slandering: yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things, 1. Repentance. 2. Prayer.

Repentance hath two parts.

1. <sup>a</sup> Penitency for sins past.

2. <sup>b</sup> Amendment of life in time to come.

This penitency consists in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of



1. Of the inward insight of sin, and sense of misery.

This *sense* and *insight* will be effected in thee : First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done : and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet  *blessings* in bountiful manner upon thee. Thirdly, in considering the  *curses* which God hath threatned for thy sin : how grievously God hath plagued  *others* for the  *same* fault, and how that no  *means* in Heaven or Earth could deliver thee from being  *eternally damned* for them, had not the  *Son of God* so lovingly died for thee. Lastly, that if God  *loves thee*, he must  *chasten* thee ere it be long, with some grievous  *affliction* ; unless thou dost  *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so  *prick thy heart* with sorrow, that  *melting* for remorse within thee, it may be  *dissolved* into a  *fountain of tears*, trickling down thy mournful cheeks. This mourning is the beginning of  *true fasting*, and therefore oft-times \* put for  *fasting*, the  *first and principal* part for the  *whole* action.

2. Of the bewailing of thine own estate.

<sup>b</sup> Bewailing or lamentation, is the pouring out

\* Mat. 9. 15.  
Can the children mourn ?  
then shall they fast :  
And Mark  
and Luke for  
mourn, have  
fast. Exam-  
ples, Psal. 6.  
and 22. and  
38. and 79.  
and Jeremies  
Lament.

Joel 2. 12, 17.  
b Jer. 31. 18,  
19, 20.

out of the inward mourning of the heart, by the outward means of the voice, and tears of the eyes. With such filial earnestness and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from <sup>c</sup> *Ismael* and *Hagar*; and heareth the cry of the <sup>d</sup> *young ravens*, and roaring of <sup>e</sup> *Lyons*; how much rather will he hear the mournful lamentation which his own children make unto him in their misery?

### 3. Of the humble confession of sins.

In this action thou must deal plainly with God, and acknowledge *all* the sins thou knowest, not only in general, but also in particular. This hath been the manner of all Gods children in their Fasts: first, because that without Confession thou hast no promise of mercy or forgiveness of sins. Secondly, that so thou mayest acknowledge God to be just, and thy self unrighteous. Thirdly, that by the numbring of thy sins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear, that thou art truly penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee: for if thou dost acknowledge thy sins; God

<sup>c</sup> Gen. 21. 17.  
<sup>d</sup> Psal. 147. 9.  
<sup>e</sup> Psal. 104.  
21.

<sup>i</sup> Sam. 7. 6.  
Ezek. 9. 4.  
Dan. 9.  
Neh. 1.

Prov. 28. 13.  
Psal. 32. 5.  
Psal. 51. 4.

<sup>i</sup> Joh. 1. 7. 9.

is faithful and just to forgive thee thy sins : and the blood of Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these three parts of penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins : that thou maist see Gods curse and judgments on others for the like sins, and be the more humbled thyself.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life, consists ; First, in devout Prayer : Secondly, in devout Actions.

This devout Prayer, which we may in time of Fasting, is either Deprecation of evil, or craving needful good things.

Deprecation of evil, is, when thou beseechest GOD for Christ the Mediators sake, to pardon unto thee those sins which thou hast confessed ; and to turn from thee those judgments which are due unto thee for thy sins. And as Benhadad, because he heard, That the King of Israel was merciful, prostrated himself unto him with a rope about his neck ; so because thou knowest that the King of heaven is merciful, cast down thy self in his presence, in all true signs of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most merciful.

δέναι,  
πρὸς τὸν Χ.

† King. 20.  
31.

Psal. 50. 15.

The

Phil. i. 6.

1 Tim. 5.

The craving of needful good things, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the Holy Ghost, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of faith, patience, chastity, and all other graces which thou wantest? and an increase of those which God of his mercy hath bestowed upon thee already.

*Thus far of Prayer in Fasting.*

The devout actions in Fasting, are two. First, *Avoiding evil.* Secondly, *Doing good.*

### 1. Of avoiding evil.

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of fasting, as the † *Ninevites* very well knew. A day of fast, and not fasting from sin, the Lord abhorreth. It is not the vacuity of the stomach, but the \* purity of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the † evil of affliction; thou must first turn away from thy self the evil of transgression. And without this fasting from evil, thy Fast savours more noysom to God, than thy breath doth to Man. This made God so often to reject the Fast of the \* Jews. And as thou must endea-

† Jon. 3. 8,  
10.

\* Pulchrum  
est corporis  
jejunium;  
cum sit ani-  
mus à vigiliis  
jejunus. Hier.  
ad Celant.

Epist. 14.

† Jejuna à  
malis acti-  
bus, abstine  
à malis ser-  
monibus,  
contine à co-  
gitationibus

peccatis. Cyril. in Lev. Cap. 10. 4 Isa. 58. 2, &c. Zach. 7. 5.  
Non possum ferre iniquitatem & interdictionem. Isa. 1. 13.

VOUR

vour to avoid all sin; so especially *that sin*, wherewith thou hast provoked God, either to *shake* his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For \* what shall it profit a man by *abstinence* to humble his *body*; if his *mind* swell with *pride*? Or to forbear *Wine* and *strong drink*, and to be drunk with *wrath* and *malice*? Or to let no *flesh* go into the Belly; when *lies*, *slanders*, and *ribauldry* (which are worse than any meat) come out of the mouth? To abstain from *meat*, and to do *mischiefe*, is the *Devils fast*, who *doth evil*, and is *ever hungry*.

2. Of doing good works.

The † *good works* which as a *Christian* thou must do *every day*, but especially on thy *Fasting day*, are either the *works of Piety to God*, or the *works of Charity towards thy brethren*.

1. The *works of Piety to God*, are the *practice* of all the former duties, in the *sincerity* of a good Conscience, and in the *sight of God*.

2. The *works of Charity*, towards our *Brethren* are, \* *forgiving wrongs*, *remitting debts* to the poor that are not well able to pay: but especially in *giving alms* to the poor, that want relief and sustenance. Else we shall \* under pretence of

\* Quid prodest tenuari corpus abstinentiâ, si animus intumescit superbiâ? Vinum non bibere, & irâ inebriari? Carnibus non vesci, & de ore omni escâ fordidius egredi maledictum aut mendacium? Maximus. Episc.

Qui cibis abstinent, & mala agunt, demones imitantur, quibus culpa adest, & cibus deest. Isid.

† Vis orationem tuam volare ad cœlum? Fac illi duas alas, Jejunium &

Eleemosynam. Aug. 4 Isai. 58. 6, &c. Zach. 7. 9, 10. \* Qui jejuna ut parcat, non ad D. i gloriam jejuna, sed substantiæ suæ parcat. Chrysost. in Matth. 5. Act. 10. 30.

godlineß,

<sup>a</sup> Act. 10. 30.

\* Non Deo sed sibi jejuna-  
nat, qui quæ  
ad tempus  
subtrahit, non  
in opibus  
subtrahit: sed  
ventri post-  
modum offe-  
renda custo-  
dit. Greg. M.  
Past. c. 44.

<sup>b</sup> 2 Cor. 9. 6.

† Jejunium  
tuum te casti-  
gat, sed al-  
terum lætifi-  
cat. Aug. Ser.  
de temp. 64.  
<sup>c</sup> Accipiat e-  
suriens Chri-  
stus quod je-  
junans minus  
accipit Chri-  
stianus. Avg.  
de temp. Ser.  
151.

Peccatus qui je-  
junat ut alac-  
pauperem:  
imitator e-  
nim Chri-  
stum, qui a-  
nimam suam  
posuit pro  
fratribus suis.  
Cyril. in Lev.  
lib. 10.

<sup>a</sup> 1 Sam. 5. 22.

<sup>b</sup> Heb. 11. 6.

Rom. 14. 23.

<sup>c</sup> Syllendida

reccata. Aug.

godliness, practise miserableness: like those, who will pinch their own bellies, to de-  
fraud their labouring servants of their due  
allowance. As therefore Christ joyned  
*Fasting, Prayer, and Alms*, together in  
*Precept*: so must thou join them toge-  
ther, like <sup>a</sup> *Cornelius*, in practice. And  
therefore be sure to give at the least so  
much to the <sup>\*</sup> poor, on thy *Fasting day*,  
as thou wouldest have spent in thine own  
dyer, if thou hadst not fasted that day.  
And remember that he that <sup>b</sup> soweth plen-  
teously, shall reap plenteously; and that this is  
a special sowing day. Let thy *Fasting* so <sup>†</sup> af-  
flict thee, that it may refresh a poor Chri-  
stian; and rejoyce that thou hast dined and  
supped in another; or rather, that thou hast  
<sup>c</sup> *feasted hungry Christ, in his poor members.*

In giving alms, observe two things:  
First, the *Rules*: Secondly, the *Rewards*.

1. *Rules in giving of Alms, and doing  
good works.*

1. They must be done in obedience to  
*Gods Commandments*: not because we  
think it to be good, but because God  
requireth us to do such and such a good  
deed: for such <sup>a</sup> obedience of the worker,  
God preferreth before all sacrifices, and  
the greatest works.

2. They must proceed from <sup>b</sup> faith;  
else they cannot please God: nay, with-  
out faith the most specious works are but  
<sup>c</sup> shining sins and Pharisees alms.

3. Thou must not think by thy good  
Works and Alms, to merit heaven, for in  
vain



vain had the Son of God shed his Blood, if heaven could have been purchased either for Money or Meat. Thou must therefore seek heavens possession by the purchase of Christ's Blood, not by the merits of thine own works. For \* eternal life is the gift of God through Jesus Christ. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

\* Rom. 6. ult.

First, That <sup>d</sup> God may be glorified : Secondly, That thou maist shew thy self \* thankful for thy Redemption. Thirdly, That thou maist <sup>e</sup> make sure thine Election unto thy self. Fourthly, That thou maist <sup>g</sup> win others, by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be <sup>h</sup> Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them.

<sup>d</sup> 1 Cor. 10.

31.

<sup>2</sup> Cor. 8. 19.

Phil. 1. 11.

<sup>e</sup> Luk. 1. 74.

75.

<sup>f</sup> 2 Pet. 1. 10.

<sup>g</sup> Mat. 5. 16.

Isa. 61. 9.

<sup>h</sup> Eph. 2. 10.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness, but to the religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out those in the back-lanes and relieve them. But if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten

Counterfeits, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thy Alms as unto Christ in the party.

2. Of the Rewards of Almsdeeds and good works.

i Dan. 4. 27.

1. Alms are a special means to move God in mercy to turn away his <sup>i</sup> temporal judgments from us: when we by a true Faith, (that sheweth it self by such fruits) do return unto him.

k Luk. 6. 35.  
36.

l 2 Cor. 1. 3.  
m Luk. 16. 1.

2. Merciful Alms-givers <sup>k</sup> shall be the Children of the Highest, and be like God their Father, who is the <sup>l</sup> Father of mercies. They shall be his <sup>m</sup> Stewards to dispose his goods; his Hands, to distribute his Alms: and if it be so great an honour to be the Kings Almoner, how much greater is it to be the God of heavens Alms-giver?

n Rev. 14. 13.

o Luk. 16. 22.  
Psal. 91. 11.  
Heb. 1. 14.  
p 1 Tim. 6. 19.

3. When all this world shall forsake us, then onely good Works and good Angels shall accompany us, the one to <sup>n</sup> receive their reward, the other to deliver their <sup>o</sup> charge.

4. Liberality in Alms-deeds is our <sup>p</sup> surest foundation, that we shall obtain in eternal life, a liberal reward through the Mercy and Merits of Christ.

q Mat. 25.

Lastly, by Alms-deeds we feed and relieve Christ in his Members; and <sup>q</sup> Christ at the last day will acknowledge our love, and reward us in his mercy: and then it shall appear, that what we gave to the poor, was not lost, but <sup>r</sup> lent unto the Lord.

r Prov. 19. 17.

What

What greater motives can a Christian wish, to excite him to be a liberal Almsgiver? Thus far of the *Manner of Fasting*. Now follow the *Ends*.

3. *Of the Ends of Fasting.*

The true ends of *Fasting* are not to merit God's favour or eternal life (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence (for fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true *Ends of Fasting* are three:

First, to subdue our <sup>r</sup> flesh to the Spirit: but not so to <sup>t</sup> weaken our bodies, as that we are made unfit to do the necessary duties of our calling. A good man (saith Solomon) is merciful to his beast, Prov. 12. vers. 10. much more to his own body.

Secondly, That we may more devoutly contemplate Gods holy Will, and fervently <sup>a</sup> pour forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued but by fasting, joyned unto Prayer, Matth. 17. 22.

Thirdly, That by our <sup>x</sup> serious humiliation, and judging of our selves, we may escape the judgment of the Lord; not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

Isid. 8. 2.

† 1 Tim. 5.

23.

Jejunium orationem roborat, oratio sanctificat Jejunium. Bern. Ser. de Jejun.

¶ Joel 2. 17.

Luk. 2. 37.

1 Cor. 7. 5.

× Joel 2. 18,

19.

1 Cor. 12.

*y* 1 Sam. 1. 7.

*z* 2 Chr. 20.

*a* Nehem. 1.

*b* Dan. 9.

*c* Esd. 8. 23.

*d* Esth. 9.

*e* 1. Sam. 7. 6.

*f* Jonah 3.

*g* 2 Chr. 12.

5, 7, &c.

*h* 1 King. 21.

*i* 2 Chr. 32.

*k* 2 Chron.

33. 18, 19.

*a* Jon. 3. 7.

*2* Chron. 20.

3.

Ezra 8. 21.

*b* 1 Sam. 7.

5, 6.

Joel 2. 15.

2 Chron. 20.

Jonah 3. 5.

Esth. 4. 16.

*c* Exod. 19.

Esdas 8.

Act 1. 13,

14.

Child of God ever *conſcionably* uſed this holy *exerſiſe*, but in the end he obtained his requeſt at the hand of God: both in receiving graces which he wanted, as appears in the examples of *y* Annah, *z* Jeſophat, *a* Nehemiah, *b* Daniel, *c* Eſdras, *d* Eſther; as alſo in turning away judgments *threatned*, or *faſt* upon him, as may be ſeen in the examples of the *e* Iſraelites, the *f* Ninevites, *g* Rehoboam, *h* Ahab, *i* Ezekiah, *k* Manaſſes. He who gave his dear Son from heaven to the death, to ransome us when we were his enemies, thinks *nothing* too dear on Earth to beſtow upon us, when we humble our ſelves, being made his reconciled *Friends* and *children*.

Thus far of the private Faſt.

## 2. Of the Publick Faſt.

A *Publick Faſt* is, when by the *a* authority of the *Magiſtrate*, either the *whole Church* within his dominion, or ſome *ſpecial Congregation* (whom it concerneth) do aſſemble themſelves together, to perform the forementioned *duties* of *Humiliation*: either for the removing of ſome publick *b* calamity threatned, or already inflicted upon them, as the *ſword*, *invaſion*, *famine*, *peſtilence*, or other fearful ſickneſs: or elſe for the obtaining of ſome publick *bleſſing*, for the good of the *c* Church, as to crave the *aſſiſtance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Paſtors*, &c.

or,

or, for the *tryal of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evil is to be removed, the <sup>d</sup> *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sins* which were the *special causes* of that calamity: *call upon* them to repent, and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods messenger*, with hearty sorrow for their *sins*; earnestly *beg pardon* in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodness* of God who giveth such *graces* for the *good* of men. The people must *devoutly pray* unto God for bestowing of that *Grace*, and that he would bless his own *means* to his own *glory*, and the good of his *Church*. And when the holy Exercise is done, let every *Christian* have a special care, according to his *ability*, to <sup>c</sup> *remember the poor*. And whosoever (when just occasion is offered,) useth not this holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

*Of the Practice of Piety in holy Feasting.*

**H**OLY *Feasting* is a solemn *Thanksgiving*, (appointed by Authority)

<sup>d</sup> Joel 1. 14.  
Nchem. 8.

<sup>c</sup> Isa. 58. 7.  
10.  
2 Cor. 9. 7.  
Gal. 2. 10.

Exod. 12. 15.

Esth. 9. 19. 21.

to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the Jews was the Feast of the Passover, to remember to praise God for their deliverance out of Egypts bondage: or the Feast of Purim, to give thanks for their deliverance from Hamans conspiracy. Such amongst us are the fifth of August, to praise God for delivering our Gracious King, from the bloody conspiracy of the traitorous Gowries. And the fifth of November, to praise God for the deliverance of the King and the whole State, from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual Psalms, and dances, by mutual feasting and sending presents every man to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the Lords Supper is left by our Redeemer, as the chiefest memorial of our Redemption: every Christian should account this holy Supper, his chiefest and joyfulest Feast in this world. And seeing that as it minstreth to worthy partakers, the greatest assurance which they have of their salvation; so it pulleth temporal judgments on the bodies, and (without repentance) eternal damnation on the souls of them who receive it unworthily: Let us see how



a Christian may best fit himself to be a due partaker of so holy a feast; and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiving the Holy Supper of the Lord.*

Though no man living is of himself worthy to be a guest at so holy a banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his Word.

2 Theff. i. 11.  
Cpl. 1. 12.  
Luk. 20. 35.  
Apoc. 3. 4.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, those which are to be done before he receiveth. Secondly, those that are to be done in the receiving. Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation, the second Meditation, the third Action or Practice.

*Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, Because it is Gods Commandment. For if he commanded under the pain of death, that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four days preparation: how much greater preparation doth he

Exod: 12. 48.

require of him, that comes to receive the Sacrament of his Body and Blood, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passover*.

Joh. 13. 5.

Secondly, Because the *Example of Christ* teacheth us so much: for he *washed* his Disciples *Feet* before he admitted them to eat of his Supper, signifying how thou shouldst lay aside all *unpureness of heart*, and *uncleanness of life*, and be furnished with *humility and charity*, before thou presume to taste of this holy Supper.

1 Cor. 11. 28.

Thirdly, Because it is the counsel of the Holy Ghost; *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider *diligently what is before him*, and put a *knife to his throat*, rather than commit any *rudeness*; how much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

Prov. 23. 1, 2.

Fourthly, Because it hath been ever the practice of all G O D's Saints, to use holy preparation before they would meddle with Divine Mysteries. *David* would not go near to *Gods Altar*, till he had first *washed his hands in innocency*; much less shouldst thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his Men would not eat the

Psal. 26. 6,  
11.

1 Sam. 21. 4, 5.

the *Shew-bread*, but on condition that their *Vessels were holy*: How much less shouldst thou presume to eat the *Lords Bread*, or rather the *Bread which is the Lord*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holiness, who was present in that place, when he appeared with his sword in his hand for the destruction of his Enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest near that place, where *CHRIST* appeareth to the eye of thy Faith, with *Wounds in his hands and side*, for the redemption of his Friends? and for this cause it is said, *That the Lamb's Wife hath made her self ready for the marriage. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental Grace, or in Heaven married unto him by eternal Glory.*

Exod. 3. 5.  
Josh. 5. 15.

Rev. 19. 7.

Fifthly, Because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due fear and preparation. God set a *flaming sword* in a *Cherubins hand* to smite our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the *Sacrament of the Tree of Life*. Fear thou therefore to be smitten with

Gen. 3. 24.

*a* 1 Sam. 6. 19.

1 Sam. 2. 1.

*b* 1 Chr. 13.

9. &c.

*c* 2 Chron.

26. 19.

1 Cor. 11.

28.

Verse 30.

Verse 29:

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the *Lord of life*. God smote fifty thousand of the *a* *Bethshemites* for looking irreverently into his Ark, and kill'd *b* *Uzza* with suddain death, for but rash touching of the Ark, and smote *c* *Uzziah* with a *Leprosie* for meddling with the Priests office, which pertained not unto him. The fear of such a stroke made *Ezekias* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the *Pas-sover*: and it is said, that the Lord heard *Ezekiah*, and healed the people: Intimating, that had it not been for *Ezekiah's* Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage-Feast* without his *Wedding garment*, or examining of himself, was examined of another: and thereupon bound hand and foot, and cast into utter darknes, *Mat. 22. 12.* And *S. Paul* tells the *Corinthians*, that for want of this preparation in examining and judging themselves, before they did eat the *Lords Supper*, God had sent that fearful sickness among them, whereof some were then sick, others weak and many fallen asleep, that is, taken away by temporal death. Insomuch that the *Apostle* saith, that every unworthy receiver eats his own judgment, temporal, if he repents; eternal, if he repents not: and that in so hai-

nous a measure ; as if he were guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christ's blood is, may appear by the misery of the Jewes ever since they wished his blood to be on them and their children. But then thou wilt say ; It were safer to abstain from coming at all to the holy Communion : Not so, for God hath threatened to punish the wilful neglect of his Sacraments, with eternal damnation both of body and soul. And it is the Commandment of Christ ; Take, eat, do this in remembrance of me : and he will have his Commandment under the penalty of his curse obeyed. And seeing that this Sacrament was the greatest token of Christ's love, which he left at his end to his friends whom he loved to the end, therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and bloodshedding : than which no sin in Gods account can seem more hainous. Nothing hinders why thou maist not come freely to the Lords Table ; but because thou hadst rather want the love of God, than leave thy filthy sins. Oh come, but come a guest prepared for the Lords Table ; seeing they are blessed, who are called to

Verse 27.

Mat. 27. 25.

a Num. 9. 13.

Heb. 2. 7.

Mat. 26. 26.

I Cor. 11. 24.

Joh. 13. 1.

Heb. 10. 29.

Rev. 19. 9.

Efficacia Eucharistiae non æqualiter se habet quoad omnes fideles sed pro ratione fidei communicantium. Origen.

*the Lambs Supper.* O come, but come prepared; because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *worthiness of the Sacrament*, which is termed, to *discern the Lords Body*. Secondly, of thine *own unworthiness*, which is to *judge thy self*. Thirdly, of the *means*, whereby thou maist become a *worthy Receiver*, called *Communication of the Lords Body*.

### 1. Of the worthiness of the Sacrament.

THE *worthiness* of this Sacrament is considered three ways: First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousness* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

### 1. Of the Author of the Sacrament.

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of God. For it pertaineth to *Christ only*, under the *New Testament*, to institute a Sacrament, because he onely can *promise* and *perform* the *grace* that it *signifieth*. And we are charged to *bear no voice but his* in his *Church*. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author*?

Mat. 17. 5.



## 2. Of the Parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the *earthly signs* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *Heavenly Graces* signified.

First, the *earthly signs* are a *Bread* and *Wine*, in number *two*, but *one* in use.

Secondly, the *Divine Word*, is the *Word of Christ's Institution*; pronounced with *prayers and blessings* by a *lawful Minister*. The *Bread* and *Wine* without the *Word* are nothing, but as they were before: but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The *Divine Words* of blessing do not *change* or *annihilate* the \* *substance* of the *Bread* and *Wine*: (for if their substance did not remain, it could be no Sacrament: ) but it changeth them in *use* and in *name*. For, that which was before but *common Bread* and *Wine* to nourish mens *Bodies*; is after the *blessing* destinated to an holy use, for the *feeding* of the *Souls* of Christians. And where before they were called but *Bread* and *Wine*; they are now called by the name of those *holy things* which they signifye, *The Body and Blood of Christ*; the better to draw our *minds* from those *outward Elements* to the *Heavenly Graces*, which by the *sight* of our *bodies* they represent to the *spiritual eyes* of our *Faith*. Neither did  
Christ

4 1 Cor. 11.  
23, &c.

Prov. 9. 5.

b Heb. 5. 4.

Num. 16. 40.

1 Cor. 10. 16.

Eucharistiæ

Sacramen-

tum non de

aliorum ma-

nu quàm

præsidentium

sumimus.

Tert. l. de

Coron. c. 3.

\* Qui est à

terra panis

percipiens

vocationem

Domini, non

jam commu-

nis panis est,

sed Eucheris-

tia, ex dua-

bus rebus

constans, ter-

rena & coe-

lesti. Iren.

lib. 4. cap. 34.

Per Sacra-

mentum cor-

poris & san-

guinis Domi-

ni divinæ effi-

cimur con-

fortes naturæ

& tamen esse

non definit

substantia vel

natura panis

& vini. Gela-

sus contra

Eutyc.

Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodoret. Dial. 1.

1 Cor. 10.  
16.

1 Cor. 11.  
26.

Act. 3. 21.

Act. 1. 11.

Mat. 24. 27,  
28.

Christ direct these words, *This is my body, This is my blood*, to the Bread and Wine; but to his Disciples, as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the cup is the *New Testament*, viz. by a *Sacramental Metonymie*. And *Mark* notes plainly, that the words, *This is my Blood*, &c. were not pronounced by our Saviour, till after that all his disciples had drunken of the Cup, *Mark* 14. 23, 24. And afterwards in respect of the natural substance thereof, he calls that *the fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, verse 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and he bids us eat not simply his body, but his body as it was then broken, and his blood shed: which *S. Paul* expounds to be but the *Communion of Christs body*, and the *Communion of his blood*, that is, an effectual pledge that we are partakers of Christ, and of all the merits of his Body and Blood. And by the frequent use of this Communion, *Paul* will have us to make a shew of the Lords death till he come from heaven, and till we, as *Eagles*, shall be caught up into the air, to meet him who is the blessed Carcase and life of our souls.

Thirdly, the spiritual graces are likewise two; the *Body of Christ*, as it was with

with the feeling of Gods anger due to us, crucified : and his blood , as it was ( in the like sort ) shed for the remission of their sins. They are also in number two, but in use one , viz. whole Christ ; with all his benefits offered to all , and given indeed to the faithful. These are the three integral parts of this blessed Sacrament , the Sign , the Word , and the Grace. The Sign without the Word , or the Word without the Sign , can do nothing : and both conjoynd are unprofitable without the Grace signified : but all three concurring , make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as Judas, who ( as Austin saith ) received \* the Bread of the Lord, but not the Bread which was the Lord. Some receive the spiritual grace without the outward sign, as the Saint-Thief on the Cross ; and innumerable of the faithful, who dying desire it , but cannot receive it through some external impediments : but the worthy Receivers to their comfort receive both in the Lords Supper.

Christ chose Bread and Wine ( rather than any other Elements ) to be the outward signs in this blessed Sacrament : first, because they are easiest for all sorts to attain unto : Secondly, to teach us, that as mans temporal life is chiefly nourished by † bread, and cherished by wine ; so are our souls by his body and blood sustained and quickned unto eternal life. Christ appointed

\* Panem Domini, non panem Dominum. Aug.

† David calls bread the strength of mans heart, Psal. 104. 15. Essay, the staff of Bread, cap. 3. 1. Ezekiel, the staff of Bread, cap. 4. 16. Homer. *ωὐλὸν ἄρτον*.

pointed Wine with the Bread to be the outward Signs in this Sacrament, to teach us : first, that as the *perfect nourishment* of mans body consists both of *meat* and *drink* : so Christ is unto our souls not in part, but in *perfection* both *salvation* and *nourishment*. Secondly, that by seeing the Sacramental Wine *apart* from the Bread, we should remember how all his *precious blood* was *spilt* out of his *blessed body* for the *remission of our sins*. The *outward signs* the *Pastor* gives in the Church, and thou dost eat with the *mouth* of thy *body* : the *spiritual grace* Christ reacheth from heaven, and thou must eat it with the *mouth* of thy *Faith*.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seven*.

*Of the first end of the Lords Supper.*

1. To keep Christians in a continual <sup>a</sup> remembrance of that propitiatory sacrifice, which Christ once for all, offered by his death upon the Cross, to reconcile us unto God. \* *Do this* (saith Christ) *in remembrance of me*. And (saith the Apostle) <sup>b</sup> *As oft as ye shall eat this bread and drink this cup, ye do shew the Lords death till he come*. And he saith, that (by this Sacrament, and the Preaching of the Word) <sup>c</sup> *Jesus Christ was so evidently set forth before the eyes of the Galatians*, as if he had been crucified among them : for the whole action representeth

<sup>a</sup> Mat. 26. 26.

\* Luk. 22. 19.

<sup>b</sup> 1 Cor. xi. 26.

<sup>c</sup> Gal. 3. 1.

presenteth *Christs death* ; the *breaking of the bread* blessed , the *crucifying of his blessed body* : and the *pouring forth of the sanctified wine* , the *shedding of his holy blood*. Christ was once in himself \* *really* offered : but as oft as the Sacrament is celebrated : so oft is he *spiritually* offered by the faithful.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but † *figuratively*, because it is a *memorial of that propitiatory sacrifice*, which Christ offered upon the Cross. And to distinguish it from *that real Sacrifice*, the Fathers call it the \* *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption ; effected by the true and *only expiatory Sacrifice* of Christ upon the Cross. If the sight of *Mahabs King*, sacrificing on his walls his own son, to move his Gods to rescue his, 2 *King*. 3. 27. moved the assailing Kings to such *pity*, that they ceast the assault, and raised their siege : how should the spiritual sight of *God the Father*, <sup>b</sup> sacrificing on the Cross *his only begotten Son*, to save thy soul, move thee to love *God thy Redeemer*, and to leave sin,

\* Heb. 9. 26. and 10. 12. Quotidie nobis Christus cruciungitur. Aug. in Psal. 95.

† Metonymicus.

a Inceruonum sacrificium.

If it be unbloody, because it is void of blood ; then it is not Christs natural body : If because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9. 21. Christo cum Patre & Spiritu sancto sacrificium panis & vini in fi-

de & charitate sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 19. b Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37.

that

that could not in justice be expiated by any meaner ranfome ?

*Of the second end of the Lords Supper.*

2. To confirm our Faith : for God by this Sacrament doth signifie and seal unto us from heaven ; that according to the promise and new covenant which he hath made in *Christ*, he will truly receive into his grace and mercy all penitent believers, who duly receive this holy Sacrament ; and that for the merits of the death and passion of *Christ* he will as verily forgive them all their sins , as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, \* *The seal of the new Covenant and remission of sins*. In our greatest doubts , we may therefore, receiving this Sacrament, undoubtedly say with Sampsons Mother : *“ If the Lord would kill us, he would not have received a burnt-offering and a meat offering at our hands , neither would he have shewed us all these things , nor would at this time have told us such things as these.*

*Of the third end of the Lords Supper.*

3. To be a pledge and symbol of the most near and effectual Communion which Christians have with *Christ*. \* *The Cup of blessing, which we bless, is it not the Communion of the blood of Christ ? The Bread which we break , is it not the Communion of the body of Christ ?* that is, a most effectual sign and pledge of our Communion with *Christ* ? This union is called *“ abiding in us ,* *“ joyning to the Lord ,* *“ dwelling in*

\* Rom. 4. 11.

Matth. 26.

28.

1 Cor. 11. 25.

4 Judg. 13.

23.

\* 1 Cor. 10.

16.

4 Joh. 14. 16.

23.

6 1 Cor. 6. 17.

καὶ ὁμοῦ.

c Eph. 3. 17.

καὶ πικνῶν.



our hearts : and set forth in the holy Scriptures by divers *Similies*. 1. Of the † *Vine* and *branches*. 2. Of the \* *head* and *body*. 3. Of the <sup>a</sup> *foundation* and *building*. 4. Of one <sup>b</sup> *Loaf*, consorted of many grains. 5. Of the <sup>c</sup> *matrimonial union* 'twixt man and wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *natural*, betwixt our *humane nature*, and *Christ's Divine Nature*, in the person of the Word : The second is *mystical*, betwixt our persons *absent* from the Lord, and the Person of Christ *God* and *Man*, into one *mystical body*. The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*. These three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the *second* person ; we could never have been united to Christ in a *Mystical Body*. And if we be not in *this life* ( though *absent* ) united to Christ by a *Mystical Union*, we shall never have Communion of *glory* with him in his *heavenly presence*. The *Mystical Union* ( chiefly here meant ) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us : and by our *faith* ( stirred up by the same *Spirit* ) apprehending Christ again. Both which St. Paul doth most lively express ; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can

† Joh. 15. 5.  
Eph. 3. 16.  
*165009.*  
\* Eph. 5. 23.  
Col. 1. 18.  
Rom. 12. 4, 5.  
<sup>a</sup> Eph. 2. 19,  
20.  
<sup>b</sup> 1 Cor. 10.  
17.  
<sup>c</sup> Eph. 5. 31,  
32.  
Rev. 21. 2.

Phil. 3. 12.

he

he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desires* of our *souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

As first, Christ took by *imputation* all their <sup>a</sup> sins and guiltiness upon him, to satisfy *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his <sup>b</sup> righteousness in this life, and all his right unto eternal life when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his <sup>c</sup> own person.

Secondly, There floweth from *Christs Nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which <sup>d</sup> reneweth us to a spiritual life: and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more <sup>e</sup> conformable to the *Image of Christ*.

Thirdly, he bestoweth upon them all *saving* <sup>f</sup> *graces*, necessary to attain eternal life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*: till we come

<sup>a</sup> Rom. 4. 25.

<sup>b</sup> Phil. 3. 9.

<sup>c</sup> Mat. 25. 35.

Acts 9. 4.

Mat. 15. 45.

Zach. 2. 8.

<sup>d</sup> Eph. 4. 23,

24.

<sup>e</sup> Rom. 8. 29.

2 Cor. 3. 18.

<sup>f</sup> Joh. 15. 5.

Joh. 1. 16.

come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy Body, and to beware of all *uncleanneſſ* and *filtthineſſ* : knowing that they live in Christ, or rather, that Christ *liveth in them*. From this *Union* with Christ (sealed unto us by the *Lords Supper*) St. Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, From the former Communion 'twixt Christ and Christians, there flows another *Communion* 'twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper* : in that the whole Church being *many*, do all communicate of *one bread*, in that holy action, *We being many, are one bread, and one body* ; for *we are all partakers of that one bread* : that as the bread which we eat in the Sacrament, is but *one*, though it be confected of *many* grains ; so *all* the faithful, though they be *many*, yet are they but *one mystical body* under *one head*, which is Christ. Our Saviour prayed *five times* in that prayer which he made after his last Supper, that his Disciples might be *one* : to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no distance of place can part it ; so *strong*, that death cannot dissolve it ; so *durable*, that time cannot wear it out ;

so

1 COR. 10. 17.

Joh. 17. 11,  
21, 22, 23,  
26.

† 1 Cor. 12.

13.

\* Eph 4. 5.

a Rom. 5. 5.

b Tit. 3. 5.

Eph. 4. 5.

c 1 Cor. 10.

17.

1 Cor. 11. 33.

d Col. 1. 18.

e Vers. 22.

f Act. 4. 32.

so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed the *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by *one* and the same *holy* † *Spirit*. Secondly, by enduing them all with *one* and the same \* *Faith*. Thirdly, by shedding abroad his own <sup>a</sup> *love* into all their hearts. Fourthly, by <sup>b</sup> *regenerating* them all by *one* and the same *Baptism*. Fifthly, by <sup>c</sup> *nourishing* them all with *one* and the same spiritual food. Sixthly, by being *one* <sup>d</sup> *quickning Head* of that *one* body of his Church, which he <sup>e</sup> *reconciled* to God in the body of his *flesh*. Hence it was, that the multitude of believers in the Primitive <sup>f</sup> *Church*, were of *one heart* and of *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another; seeing they are all *members* of the same holy and mystical Body, whereof *Christ* is Head. And therefore they should have all a *Christian sympathy*, and *fellow-feeling*, to *rejoice* one in anothers joy, to *condole* one in anothers grief, to *bear* with one anothers infirmity: and mutually to *relieve* one anothers wants.

*Of the fourth end of the Lords Supper.*

4. To feed the souls of the faithful, in the assured hope of life everlasting. For this Sacrament is a sign and pledge unto as many as shall receive the same according to Christs Institution, that he will accord-

according to his promise, by the vertue of his *crucified* body and blood, as verily feed our souls to life *eternal*, as our bodies are by Bread and wine nourished to this *temporal* life. And to this end Christ in the action of the Sacrament \* *really giveth* his very *Body* and *Blood* to every faithful Receiver. Therefore the Sacrament is called the *a Communion of the body and blood of the Lord*. And *b* communication is not of things *absent*, but *present*: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there*. Christ is verily present in the Sacrament, by a *double Union*: whereof the first is *spiritual*, *twixt* Christ and the *worthy Receiver*; the second is *Sacramental*, *twixt* the *Body* and *Blood* of Christ, and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in Christ and in the *Faithful* *c* incorporateth the faithful, as Members unto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces, Holiness, and eternal Glory*, which is in him: as sure and as verily, as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is, that the *Will* of Christ is a true

\* Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suae beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est verè nobis in cena dari Christi corpus, ut sit animis nostris in cibum salutarem. Calvin. in Com. in. 1 Cor. 11. 25. *b* 1 Cor. 10. 16. *c* Quod se nobis communicat, id sit arcanà spiritus sancti virtute, quæ res locorum distantia se junctas ac procul distans non modò

aggregare, sed coadunare in unum potest. Calv. in 1 Cor. 11. 25. *c* Hæc (sc. corpus & sanguis Domini) accepta arque hausta, id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. lib. 8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. B. Agnetis di. t. apud Amb.

Chri-

• Corpus non adest, cum pane, *ομν*, id est, simul loco, sed *δμα* id est, simul tempore.

• Quum coena celestis sit actio, minime absurdum est Christum in coelo manentem à nobis recipi. Cal. in 1 Cor. 11. 25.

• Fidem mitte in calum, & eum interris tanquam praesentem tenuisti. Aug. Ep. 3. ad Vol. Fidem quum dico non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem tesseram esse corporis Christi, non dubitas

Christians *will* : and the Christians *life is Christ, who liveth in him, Gal. 2. 20.* If you look to the *things* that are united, this Union is *essential* : if to the *truth* of this Union ; it is *real* : If to the manner how it is wrought ; it is *spiritual*. It is not our Faith, that makes the Body and Blood of Christ to be present : but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but *receive* and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Local*, but a *Spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood* of Christ in the act of receiving : as if by a *mutual relation*, they were but *one*, and the *same thing*. Hence it is, that in the same \* instant of time, that the worthy receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Blood* of *Christ*. Not that \* Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his mind unto Christ ; not by any *local mutation*, but by a *devout affection* : so that in the holy <sup>b</sup> *contemplation of Faith*, he is

impleri à Domino, quod verba sonant : corpus quod nequaquam cernis spirituale esse tibi alimentum, vinctumque ex Christi carne vivificam in nos per Spiritum diffundi. Calvin. ibid.



at that present with Christ, and Christ with him. And thus believing and meditating how Christ his Body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God: his soul is hereby *more effectually fed* in the assurance of eternal Life, than Bread and Wine can nourish his Body to this *temporal life*. There must be therefore of necessity in the Sacrament, both the outward signs to be *visibly* seen with the eyes of the body, and the Body and Blood of Christ, to be *spiritually discerned* with the eye of Faith.

But the form, how the holy Ghost makes the Body of Christ being absent from us in place, to be present with us by our union, St. Paul terms a † great mystery, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying signs*, but such as wherewith Christ doth indeed exhibit and give to every worthy Receiver, \* not only his Divine vertue and efficacy; but also his very Body and Blood, as verily as he gave to his Disciples, the Holy Ghost, by the sign of his sacred breath, or health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, than the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the \* *Emmanuelites* that they knew

P

Christ.

† Eph. 5. 32.

\* Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Calv. ibid. 4 Luk. 24. 30, 31.

b I Cor. 12.

13.

c I Sam. 14.

27.

d Judg. 7. 13.

e I King. 18.

6, 7.

f Psal. 78. 24,

25.

Num. 16. 35.

g Joh. 6. 32,

35, 49, 50.

h Joh. 6. 51,

58.

i Joh. 6. 34.

a Joh. 5. 25.

Rom. 6. 4, 5,

12.

b Rev. 20. 6.

\* Hinc apud  
priscos Sacra-  
mentum bap-  
tifini appel-  
labatur, Salus,  
Sacramen-  
tum verò  
Dominici  
corporis,  
Vita Aug. lib.  
1. de pecca-  
torum meri-  
tis, c. 14.

Christ. This is that *Lordly Cup*, by which  
b we are all made to drink into one Spirit.  
This is that *Rock*, flowing with c honey, that  
reviveth the fainting spirits of every true  
Jonathan, that tastes it with the mouth  
of Faith. This is that d barley loaf, which  
tumbling from above, strikes down the tents  
of the Midianites of infernal darkness.  
Elias's Angelical \* Cake and water preser-  
ved him forty days in Horeb : and f Manna  
(Angels food) fed the Israelites forty years  
in the wilderness : but this is that g true  
Bread of life, and heavenly Manna, which  
if we shall duely eat, will nourish our souls  
for ever unto life h eternal. How should  
then our Souls make unto Christ that re-  
quest from a spiritual desire, which the  
Capernaïtes did from a carnal motion ?  
i Lord, evermore give us this bread ?

*The fifth end of the Lords Supper.*

5. To be an assured pledge unto us of our  
Resurrection. The Resurrection of a Chri-  
stian is twofold, First, the a spiritual  
Resurrection of our Souls, in this life, from  
the death of sin, called the first resurrection :  
because that by the Trumpet-voice  
of Christ, in the preaching of the Go-  
spel, we are raised from the death of sin,  
to the life of grace : b Blessed and holy is  
he (saith Saint John) who hath part in the  
first Resurrection : for on such, the second  
death hath no power : The \* Lords Supper  
is both a mean and a pledge unto us, of  
this

this spiritual and first Resurrection. <sup>c</sup> *He that eateth me, even he shall live by me.* And then we are fit guests to <sup>d</sup> sit at the table with Christ; when like *Lazarus*, we are raised from the death of sin, to newness of life.

<sup>c</sup> Joh. 6. 57.

<sup>d</sup> Joh. 12. 2.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety; thy heart answereth with *Samuel*: <sup>e</sup> *Here I am, speak Lord, for thy servant heareth,* and with *David*, <sup>f</sup> *O God, my heart is ready.* And with <sup>g</sup> *Paul, Lord what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy part in the first Resurrection; but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of *Sardis*, and thy soul is but as salt to keep thy body from stinking.

<sup>e</sup> 1 Sam. 3.

10.

<sup>f</sup> Psal. 108. 1.

<sup>g</sup> Acts 9. 9.

Rev. 3. 1.

2. The corporal resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. <sup>h</sup> *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth and sealeth unto us that Christ died and rose again for us, and that his

<sup>h</sup> Joh. 6. 54.

b Hinc panis  
 & vinum à  
 veteribus no-  
 minantur  
 symbola re-  
 surrectionis.  
 Con. Nicæn.  
 Joh. 6. 51.  
 Caro Christi  
 non in sese,  
 sed in verbo  
 ipsi hyposta-  
 ticè unito vi-  
 vifica est.  
 Cyr. in Joh.  
 10. 13. Et  
 quia est pro-  
 pria caro ver-  
 bi cuncta vi-  
 vificantis.  
 Synod. Eph.  
 directà fide  
 ad Reginas.  
 Vivificat,  
 1. ratione  
 meriti obedi-  
 entię, quia  
 Christi caro  
 pro creden-  
 tibus oblata  
 fuit in sacrifi-  
 cium; 2. ra-  
 tione copulationis nostrę cum Christo, quia non possumus ad Deum  
 vitę fontem pertingere, nisi carne illa Christi mediante, & quatenus  
 carni illi quasi membra sumus insiti. Caro non prodest. Joh. 6. 63. i.  
 carnalis opinio non conveniens cum mysterio manducationis carnis  
 Christi. \* Quomodo negant carnem capacem esse resurrectionis  
 quę sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34.  
 c Isa. 26. 19, 20. † Christi resurrectio in qua nostra ininitur, com-  
 munis resurrectionis Fidejussor est. Theod. d Mortuum esse Chri-  
 stum etiam Pagani credunt: surrexisse verò propria Fides est  
 Christianorum. Aug. l. 16. contra Faust. cap. 19. Tota fiducia Chri-  
 stianorum est resurrectio mortuorum. Tert. l. 5. de resur. Carn.

b flesh quickneth and nourisheth us unto  
 eternal life, and that therefore our bodies  
 shall surely be raised to eternal life at the  
 last day. For seeing our *head* is risen: all  
 the *members* of the body shall likewise  
 surely rise again. For how can those bo-  
 dies which (being the *weapons of righteous-  
 ness*, Rom. 16. 13. *Temples of the Holy  
 Ghost*, 1 Cor. 6. 19. and *Members of Christ*)  
 have been \* *fed* and *nourished* with the  
*Body and Blood of the Lord of life*, but be  
 raised up again at the last day? And this is  
 the cause that the bodies of the Saints, be-  
 ing dead, are so reverently buried and laid  
 to sleep in the Lord. And their *burial places*  
 are termed the *c beds and dormitories* of  
 the *Saints*. The Reprobates shall arise at  
 the last day; but by the Almighty power  
 of Christ, as he is *Judge*, bringing them  
 as malefactors out of the Goal, to receive  
 their sentence, and deserved execution: *but the Elect* shall arise by vertue of *Christ's  
 Resurrection* and of the Communion which  
 they have with him, as with their *Head*.  
 And *his* resurrection is the † *cause and as-  
 surance of ours*. The † *Resurrection* of Christ,

is a Christians particular faith: the Resurrection of the dead, is the Child of Gods chiefest confidence. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: \* *The Lord is risen*: and the other would answer, *True, the Lord is risen indeed.*

*The sixth end of the Lords Supper.*

6. To seal unto us the assurance of everlasting Life. Oh what more wished or loved, than life? Or what do all men naturally more, either fear or abhor, than death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly say, not only *Credo vitam æternam*, I believe life everlasting; but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the true Tree of life, which God hath planted in the midst of the Paradise of the Church: And whereof he hath promised to give every one that overcometh to eat. And this Tree of life, by infinite degrees excelleth the tree of life that grew in the Paradise of

\* κυρίως  
ἀνέστη,  
ὁ ὁ ὁ  
ἀνέστη.

Omnium ter-  
ribilium ter-  
ribilissimum  
mors. Arist.

Joh. 6. 51.

Rev. 2. 7.

Rev. 22. 2.

*Eden* ; for that had his root in the *earth*, this from *Heaven* ; that gave but life to the *body*, this to the *soul* ; that did but preserve the life of the *living*, this restoreth life to the *dead*. The *leaves of this tree* heal the *nations* of believers, and it yields every month a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament ! at least, once every month, taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh end of the Lords Supper.*

\* Milites Sacramento  
erant jurati  
& obstricti  
ad præstā-  
dam soli im-  
peratori fide-  
litem & o-  
bedientiam.

7. To bind all *Christians*, as it were, by an \* *oath of fidelity*, to serve the one only true God ; and to admit no other *propitiatory sacrifice* for sins, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifices of the Law, and effected eternal Redemption and Righteousness for all believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all Sects and false Religions. And seeing that in the *Mass* there is a *strange Christ* adored, not he that was born of the *Virgin Mary*, but one that is made of a *Wafer cake* ; and that the offering up of this *breaden god* is thrust upon the Church, as a *propitiatory sacrifice* for the quick and the dead : all true Christians upon the danger of wilful perjury before the  
the



the Lord chief Justice of heaven and earth, are to detest the *Mafs*, as the idol of Indignation, which is most derogatory to the all-sufficient world-saving merits of *Christs* Death and Passion. For by receiving the Sacrament of the *Lords Supper*, we all swear that all *real Sacrifices* are ended by our Lords death : and that his *body and blood* once crucified and shed, is the *perpetual food* and nourishment of our souls.

2. How to consider thine own unworthiness.

A Man shall best perceive his own unworthiness, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the *Commandments*: remembering that without repentance and Gods mercy in Christ, the \* *Curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods *Commandments*. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a *guilty malefactor* standing at the Bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheeks with thy tears, confess thy sins and

humbly

\*Deut. 27. 26.  
Gal. 3. 10.

humbly ask him mercy and forgiveness, in these, or the like words.

*An humble confession of sins, to be made unto God before the receiving of the holy Communion.*

Luk. 15. 21.

• The first Commandment.

Deut. 6. 5.

Psal. 22. 5, 6.

Psal. 38. 8.

† The second Commandment.

Deut. 12. 32.

Mat. 15. 9.

Gal. 3. 1.

• The third Commandment.

Phil. 2. 10.

1 King. 19.

10.

Jerem. 5. 2.

Here confess thy rash and false swearing.

O God and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed against heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a veil; for which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so entirely cleaved unto thy \* Majesty, as to *vain and earthly things*: I have not feared thy judgments to deter me from sins, nor trusted to thy promises, to keep me from doubting of my temporal, or from despairing of mine eternal state. I have made the rule of thy † divine worship, to be *what my mind thought fit*, not *what thy Word prescribed*; finding my heart more prone to remember my blessed Saviour in a painted Picture of mans device, rather than to behold him crucified in his Word and Sacraments, after his own ordinance. Where \* I should never use thy name (*whereat all knees do bow*) but with religious reverence; nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy Name.

Name to *rash* and *customary* oaths ; yea, I have used oaths by thy *sacred* name, as false covers of my *filthy* sins. And I have been present at thy Service oft-times more for *ceremony* than *conscience*, and to *please* men more than to *please* thee my gracious God.

Where I should sanctifie thy Sabbath day, by being present at \* the *publick* exercises of the Church, and by *meditating* privately on the *word* and *works* of God, and by *visiting* the *sick*, and \* *relieving* of my poor brethren : alas, I have thought those holy Exercises a *burden*, because they hindred my *vain* sports ; yea, I have spent many of thy Sabbaths in my own <sup>b</sup> *prophane* pleasures, without being present at any part of thy *divine* worship.

Where I should have given all due reverence to my \* *Natural, Ecclesiastical, and Politick* Parents, I have not shewed that measure of duty and affection to my Parents, which their *care* and *kindness* hath deserved. I have not had thy *Ministers* in such *singular* <sup>d</sup> *love* for their *works* sake, as I ought : but I have *taunted* at their *zeal*, and *hated* them because they *reproved* me *justly*. And I have carried my self *contemptuously* against thy \* *Magistrates* and *Ministers*, though I knew that it is *thine* ordinance, that I should be obedient unto them.

<sup>f</sup> Where I should be *slow* to *wrath*, and <sup>b</sup> *ready* to *forgive* offences, and not suffer thee *Swan* to *go* down upon my *wrath*, but to do

The fourth Commandment.

\* Act. 20. 7.

<sup>a</sup> 1 Cor. 16. 2.

<sup>b</sup> Here confess thy travelling on the Sabbath, and thy leaving the holy exercise, to go to sporting or feasting.

<sup>c</sup> The fifth Commandment.

<sup>d</sup> 1 Thes. 5. 13.

Gal. 4. 15.

<sup>e</sup> Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.

<sup>f</sup> The sixth Commandment.

g Prov. 19. 11.

<sup>h</sup> Eph. 4. 32.

Mat. 5. 44.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.

good for evil, loving my very enemies for thy sake : I alas, for one sorry word, have burst out into open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

The seventh Commandment.

1 Theff. 4.

3, &c.

Rom. 6. 13.

Here confess unto God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed over thee.

Where I should keep my mind from all filthy lusts, and my Body from all uncleanness : O Lord, I have defiled both, and made my heart a Cage of all impure thoughts, and my mind a very sty of the unclean Spirit. Yea, the remedy which thou ( Lord ) hast ordained for incontinency, could not contain me within the bouds of Chastity: for by doting on beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

The eighth Commandment.

2 Eph. 4. 28.

Luk. 6. 34,

35.

Lev. 25. 35.

Here confess if thou hast secretly stolen or openly robbed any thing, or hast detained from any fatherless child that which is his by right.

Where I should have lived in uprightness, giving every man his due, being contented with mine own estate, and living conscionably in my lawful calling, should be ready ( according to mine ability ) to lend and give unto the poor : O Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my Calling and Office, robbed and purloyned from my fellow Christians : yea, I have received and suffered Christ, where I was trusted, many a time; in his poor members, to stand hungry, cold and naked at my door, and hungry, cold and naked to go away succourless, as he came; and when the leanness of his cheeks plead-

ed

ed pity, the hardness of my heart would shew no compassion.

Where I should have made conscience to <sup>a</sup> *speake the truth in simplicity*, without any falshood, <sup>b</sup> *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the <sup>c</sup> *good name* and *credit* of my neighbour: alas (vile wretch that I am) I have belyed and <sup>d</sup> *slandered* my fellow brother, and as soon as I *heard* an *ill report*, I made my *tongue* the *instrument* of the *Devil*, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from speaking a good word, in defence of his *good name*; that it tickled my heart in secret to hear one that I envyed, to be taxed with such a blemish: though I knew that otherwise the graces of God shined in him in abundant measure. I made *jest*s of *officious*, and *advantage* of *pernitious* lyes: herein shewing my self a right <sup>\*</sup> *Cretian*, rather than an upright *Christian*.

And lastly (O Lord) where I should have rested <sup>a</sup> *fully contented* with that *portion* which thy Majesty thought meetest to bestow upon me in this *Pilgrimage*; and rejoyced in *another*s good as in mine *own*: alas, my life hath been nothing else but a *greedy lusting* after this neighbours *house*, and that neighbours *land*; yea, secretly wishing such a man dead, that I might have his *living* or *office*, covering rather

The ninth Commandment.

<sup>a</sup> Zach. 8. 16.

Mat. 10. 16.

<sup>b</sup> 1 Cor. 13.

7.

<sup>c</sup> Mat. 1. 18, 19.

<sup>d</sup> Psal. 50. 20.

Psal. 15. 3.

Here confess if thou hast belyed or slandered thy neighbour, or not spoken the truth to clear his innocency, when thou wast called thereto.

<sup>\*</sup> Tit. 1. 12.

The tenth Commandment.

<sup>a</sup> Heb. 13. 5.

1 Tim. 6. 6.

Phil 4. 11, 12.

rather those things which thou hast bestowed on *another*, rather than being thankful for that which thou hast given unto *my self*. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* unto the *least*: and here I stand guilty before thy judgment seat, of all the breaches of all thy laws; and therefore liable to thy *curse* and to all the miseries that *Justice* can pour forth upon so *curst* a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No Lord: for that were but to end the miseries of this life, and to begin the endless torments of hell: I will rather appeal to thy *Throne of grace*, where mercy reigns to pardon *abounding* sins; and out of the *depth* of my *miseries*, I will cry with <sup>a</sup> *David*, for the *depth* of thy *mercies*. Though thou shouldst kill me with *afflictions*, yet will I, like *Job*, <sup>b</sup> put my trust in thee. Though thou shouldst drown me in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldst cast me into the bowels of hell, as *Jonas* into the belly of the *whale*: yet from thence would I cry

Heb. 4. ult.

<sup>a</sup> Psal. 130. 1.

<sup>b</sup> Job 13. 12.

Jon. 2. 2.



cry unto thee; O God the Father of heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons, and one eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with her self for sin, desireth to return to serve, and please thee in newness of life; and reach from heaven thy helping hand to save me thy poor servant, who am (like Peter) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sins have deserved, may never have power either to confound me in this life, or to condemn me in the world which is to come. For my stedfast faith is, that thou hast dyed for my sins, and risen again for my justification. This I believe, O Lord, help mine unbelief. Work in me like-

Rom. 4. ult.

wise, I beseech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in *newness of life*, and greater measure of *holy devotion*. And let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *sinner*. And grant, Lord, that having received these seals and pledges of my *Communion* with thee, thou maist henceforth so dwell by thy *Spirit* in me, and I so live by *faith* in thee, that I may carefully walk all the days of my life, in *godliness* and *piety* towards thee, and in *Christian love* and *charity* towards all my Neighbours: that living in thy fear, I may die in thy favour, and after *death* be made partaker of *eternal life*, through *Jesus Christ*, my Lord and only Saviour, Amen.

3. Of the means whereby thou maist become a worthy Receiver.

THESE means are duties of two sorts: the former respecting God; the latter our Neighbour. Those which respect God, are three: First, *sound knowledge*: Secondly, *true Faith*: Thirdly, *unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere charity*.

1. Of *sound Knowledge*, requisite in a worthy Communicant.

Heb. 6. 1, 2.

John 17. 3.

1 Tim. 2. 4.

2 Cor. 13. 5.

*Sound Knowledge* is a sanctified understanding of the first Principles of Religion. As first of the Trinity of Persons in the unity of

of the Godhead. Secondly, Of the creation of Man, and his Fall. Thirdly, Of the curse and misery due to sin. Fourthly, Of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For as an house cannot be built unless the foundation be first laid; so no more can Religion stand, unless it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods Will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein; so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may do much by the light of nature: but in religious mysteries, the more we rely upon a natural reason, the farther we are from comprehending spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who minister unto them without Catechising.

4 1 Cor. 2. 14  
Rom. 8. 7.

2. Of sincere Faith, required to make a worthy Communicant.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a true persuasion, as of all those things whatsoever the Lord hath revealed in his Word; so also a particular

Jam. 2. 19.

H.b. 4. 2.

lar

Rom. 4. 11.

Eph. 3. 17.

Heb. 11. 6.

Rom. 14. 23.

Isaiah 55. 7.

Ezek. 33. 11.

Act. 26. 29.

Act. 3. 19.

Luk. 1. 74.

75.

Heb. 2. 13.

14.

Tit. 1. 15.

lar application unto a mans own soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament seals nothing unto us; and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth, cannot apprehend Christ in Heaven. For as he dwelleth in us by Faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences, that our receiving is acceptable unto God.

3. Of unfeigned repentance requisite for a true Communicant.

True Repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness, and righteousness all the rest of his days. For as he that is gluttoned with meat, is not apt to eat bread: so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilful filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Passover cannot be eaten with the sower leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old Bottles of our corrupt and impure Consciences, retain the new Wine

of Christ's precious Blood, as our Saviour saith, *Mar. 2. 22.* we must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charity.*

*Charity is a hearty forgiving of others, who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no Sacrifice is acceptable unto God. Secondly, Because one chief end wherefore the Lords Supper was ordained, is to confirm Christians love one towards another. Thirdly, No man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus far of the first sort of Duties which we are to perform before we come to the Lord's Table, called Preparation.*

*Mat. 5. 23, 24.*

*John 13. 14, 34, 35.*

*Mat. 6. 12, 14. 15. and 18. 35.*

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

**T**HIS Exercise of spiritual Meditation consists in divers Points.

First, When the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his holy Table, and how lovingly he

*Mat. 22.*

<sup>a</sup> Isa. 55. 1, 2.

<sup>b</sup> Mat. 26. 26,  
27, 28, &c.

2 Sam. 19. 33.

Gen. 22. 5.

he inviteth thee; \* *Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk, without money, and without price: eat ye that which is good, let your soul delight it self in fatness.* <sup>b</sup> *Take ye, eat ye: This is my body, which was broken for you; drink ye all of this; for this is my blood which was shed for the remission of your sins. What greater honour can be vouchsafed than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed on the Lords own Body and Blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him, in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem: how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?*

Secondly, As Abraham, when he went up to the mount, to sacrifice Isaac his Son; left his servants beneath in the Valley: so when thou comest to the spiritual sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations; that thou maist wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruler  
of



of heaven and earth, the Lord, at whose beck the *Angels* tremble, and by whom both the *quick* and *dead* shall be judged at the last day, and thou among the rest. And how that it is he, who having been *crucified* for thy *sins*, offereth now to be received by *faith* into thy *soul*. On the other side, consider how *sinful* a *Creature* thou art: how altogether *unworthy* of so holy a *Guest*: how *ill* deserving to taste of such *sacred* food, having been conceived in *filthiness*, and wallowing ever since in the mire of *iniquity*: bearing the *Name* of a *Christian*, but doing the *works* of the *devil*; adoring *Christ* with an \* *Ave Rex* in thy mouth, but spitting *Oaths* in his face, and crucifying him anew with thy *graceless* actions.

\* Hail King.

Fourthly, Ponder then with what face darest thou offer to touch so *holy* a *Body* with such defiled hands? or to drink such *precious* blood with so *lewd* and lying a mouth? or to lodge so *blessed* a *Guest* in so *unclean* a stable? For if the *Bethshemites* were slain, for but looking irreverently into the *Ark* of the *Old Testament*, what Judgment maist thou justly expect, who with such *impure* eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which dwelleth *all* the *fulnes* of the *Godhead*, *bodily*?

1. Sam. 6.  
19.

Col. 2. 3. 9.

If *Uzzah* for but touching (though not without zeal) the *Ark* of the *Covenant*, was stricken with *sudden* death: what stroke

2 Sam. 6. 7.

*Stroke of Divine judgment mayst thou not fear that so rudely, with unclean hands, dost presume to handle the Ark of the Eternal Testament, wherein are hid all the treasures of wisdom and knowledge?*

Mat. 3. 11.

If *John Baptist* (the holiest man that was born of a Woman) thought himself unworthy to bear his shooes; O Lord, how unworthy is such a prophane wretch, as thou art, to eat his holy *Flesh*, and to drink his precious blood?

If the blessed Apostle *Saint Peter*, seeing but a glimpse of Christ's Almighty Power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou maist behold the infiniteness of his Grace and Mercy displayed?

Mat. 8. 8.

If the *Centurion* thought that the roof of his house was unworthy to harbour so Divine a Guest; what room can there be fit under thy ribs, for Christ's holiness to dwell in?

If the *Blood-issued* sick woman feared to touch the hem of his garment, how shouldst thou tremble to eat his flesh, and to drink his all-healing Blood?

Yet if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy Soul that

that all thy sins and the *Judgments*-due unto them, are *fully pardoned*, and clean *washed away* by the *Blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help *penitent sinners* unto *perfection*. Christ came not to call the *righteous*, but *sinners* to *repentance*. And he saith, that the *whole* need not the *Physitian*, but they that are *sick*. Those hath Christ called; and when they came, them hath he ever *helped*. Witness the whole Gospel, which testifieth that not one Sinner who came to Christ for *mercy*, went ever away without his errand. Bath thou likewise thy sick Soul in this fountain of *Christ's Blood*, and doubtless according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy sins and *uncleanneß*. Not *Sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Mat. 9. 12.

13.

Mat. 11. 28.

Fifthly, Meditate that Christ left this Sacrament unto us as the *chief* token and *pledge* of his love, not when we would have made him a King, *John 6. 15.* (which might have seemed a requital of kindness) but when *Judas* and the High-Priests were conspiring his *Death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how intirely the poor man loved his sheep that was killed by the rich man, He gave her (saith he) to eat of his own Morsels, and of his own Cup to drink, *2 Sam. 12. 3.* and must not then the love of Christ to his Church be un-

speak-

speakeable, when he gives her his *own flesh to eat*, and his *own blood to drink*, for her spiritual and eternal nourishment? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his *love with love again*, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations only upon those holy *actions and rites*, which according to *Christs institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our weakness) to appoint those rites as means the *better* to lift up our minds to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister putting apart *Bread and Wine* on the *Lords Table*; and consecrating them by *Prayers*, and the rehearsal of *Christs institution*, to be a holy Sacrament of the blessed *Body and Blood of Christ*; then meditate how God the Father, of his *meer love* to mankind, set apart, and sealed his only begotten Son, to be the *all-sufficient means*, and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed; thou must meditate, that *Jesus Christ* the eternal Son of God was put to death, and his blessed

*Soul*

*Soul and Body (with the sense of Gods anger) broken asunder for thy sins: as verily, as thou now seest the holy Sacrament to be broken before thine eyes. And withal call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same: seeing Gods justice could not be satisfied but by such a Sacrifice.*

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *That the King (who is the Master of the Feast) stands at the table to see his guests; and looketh upon thee, whether thou hast on thee thy \* Wedding Garment. Think also, that all the holy \* Angels that attend upon the Elect in the Church, and <sup>b</sup> do desire to behold the celebration of these holy mysteries, do observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquie unto Christ.*

*A sweet Soliloquie to be said betwixt the consecration and receiving of the Sacrament.*

**I**S it true indeed, that God will dwell on earth? Behold the heaven, and the heaven of heavens are not able to contain thee: how much more unable is the soul of such a sinful Caytife as I am, to receive thee?

But seeing it is thy blessed pleasure to come thus to \* sup with me, and to <sup>b</sup> dwell in me: I cannot for joy but burst out

Mar. 22. 11.

\* This wedding Garment is righteousness and true holiness.

Rev. 19. 8.

Eph. 4. 24.

\* 1 Cor. 11.

10.

<sup>b</sup> 1 Pet. 1. 12.

1 King. 8. 27.

\* Rev. 3. 20.

<sup>b</sup> Joh. 14. 23.

*b* Rom. 7. 14.

*c* Verſ. 24.

*d* Mat. 9. 13.

Mat. 11. 28.

out and ſay, *What is man that thou art mindful of him, and the ſon of man, that thou regardeſt him?* What favour ſoever thou vouchſafeſt me in the *abundance* of thy *Grace*, I will freely confeſs what I am in the *wretchedneſs* of my *Nature*, I am in a word, a carnal Creature, whoſe very ſoul is *b* ſold unto ſin, a *wretched man*, compaſſed about with *c* a *body of Death*: Yet, Lord, ſeeing thou *d* calleſt, here I come; and ſeeing thou calleſt ſinners, I have thruſt my ſelf in among the *reſt*; and ſeeing thou calleſt all with their *heavieſt loads*, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am *sick*, and whither ſhould I go, but unto thee the *Phyſician* of my Soul? Thou haſt cured many, but never didſt thou meet with a more miſerable Patient; for I am more *leprous* than *Gehazi*, more *unclean* than *Magdalen*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never ſeen the *true light* of thy Word: my ſoul runs with a greater *flux* of ſin, than was the *Hemorrhoiſe* iſſue of blood; *Mephiboſheth* was not more *lame* to go, than my Soul to walk after thee in love; *Jeroboams* Arm was not more withered to ſtrike the *Prophet*, than my *Hand* is maimed to relieve the Poor. Cure me, O Lord, and thou ſhalt do as great a work as in curing *them all*. And though I have *all* their *Sins* and *Sores*; yet, Lord,



Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word, forgive the one, and heal the other: and why should I doubt of thy good will; when to save me, will cost thee now but one loving smile; who didst shew thy self so willing to redeem me, though it should cost thee all thy heart-blood: and now offerest so graciously unto me the assured pledge of my redemption, by thy blood? Who am I, O Lord God? and what is my merit, that thou hast bought me with so dear a price? It is meerly thy mercy; and I, O Lord, am not worthy the least of all thy mercies: much less to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those sons of men whom thou lovest. How might I in respect of mine own unworthiness, cry out for fear at the sight of thy holy Sacrament, as the Philistines did, when they saw the Ark of God come into the Assembly? Wo now unto me a sinner; but that thy Angel doth comfort me, as he did the woman: Fear thou not, for I know that thou seekest Jesus which was crucified. It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore Elizabeth thought her self so much honoured at thy presence in the womb of thy blessed Mother, that the babe sprang in her belly for joy; how should

2 Sam. 7.18.

Gen. 32. 10.

1 Sam. 5.47.

Mat. 28. 5.

Luk. 1.43,44.

Q

my

\* Matth. 8. 8.

\* Luk. 1. 38.

\* Rev. 3. 20.

\* Luk. 18. 13.

\* Luke 19. 9.

my soul leap within me for joy, now that thou comest by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed Lord, I confess with the faithful \* *Centurion*, that *I am not worthy that thou shouldest come under my roof*: and that if thou didst but speak the Word onely, my soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakness, to seal thy mercy unto me, by thy *visible sign*, as well as by thy *visible word*; in all thankful humility my soul speaks unto thee with the *blessed Virgin*: \* *Behold the handmaid of the Lord, be it unto me according to thy Word*. \* *Knock thou, Lord, by thy Word and Sacraments at the door of my heart*; and I will, like the \* *Publican*, with both my fists, knock at my breast, as fast as I can, that thou maist enter in: and if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacchens* to acknowledge, that \* *this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou maist live in me, speak in me, walk in me: and so govern me

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, *O Lord Jesus*, for the merits of thy death and blood-shedding. *Amen.*

When the Minister bringeth towards thee the *bread* thus *blessed* and *broken*; and offering it unto thee, bids thee, *Take, eat, &c.* then meditate that *Christ himself* cometh unto thee, and both *offereth* and *giveth* indeed unto thy faith, his *very Body and Blood*, with all the *merits* of his *death* and *passion*, to feed thy soul unto *eternal life*: as surely as the Minister offereth and giveth the outward signs, that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord*, is given by *Christ himself*.

When thou takest the *Bread* at the *Ministers hand* to eat it, then rouse up thy *Soul* to apprehend *Christ by faith*; and to apply his *merits* to heal thy *miseries*. Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swaddling clouts*.

As thou eatest the *Bread*, imagine that thou seest *Christ hanging upon the cross*, and by his unspeakable torments, fully satisfying Gods *Justice* for thy *sins*, and strive to be as verily partaker of the

Sacramentum requirit sacramentum.

\* Christ calls it his body, not the sign of his body; because this Sacrament was instituted not only to signify, but also to communicate the spiritual graces that they represent: and by the signs to draw our minds to the graces signified. So Euthymius in Math. 19. Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hæc est corpus meum. Oportet ergo, non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam.

Non hoc corpus quod videtis manducaturi estis, & bibaturi illum sanguinem quem sursuri sunt qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

spiritual grace, as of the Elemental signs. For, the truth is not absent from the sign; neither doth Christ deceive, when he saith, *This is my Body*: but he giveth himself indeed to every soul that spiritually receives him by Faith. For as ours is the same Supper which Christ administered: so is the same Christ verily present at his own Supper, not by any Papal \* Transubstantiation, but by a Sacramental Participation, whereby he doth truly feed the faithful unto eternal life: not by coming down out of heaven unto thee, but by lifting thee up from the earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And, *where the carcase is, thither will the Eagles resort*, Mat. 24.

When thou seest the Wine brought unto thee apart from the Bread, then remember that the Blood of Jesus Christ was as verily separated from his Body upon the Cross, for the remission of thy sins: And that this is the seal of the new Covenant, which God hath made to forgive all the sins of all penitent sinners that believe in the merits of his blood-shedding. For the Wine is not a Sacrament of Christs blood contained in his veins; but as it was shed out

of

of his Body upon the cross, for the remission of the sins of all that believe in him.,

Mat. 26. 28.

As thou drinkest the Wine and pourest it out of the *Cup* into thy *Stomach*, meditate and believe, that by the merits of that blood, which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Cross; as if like *Mary* and *John*, thou didst see him nailed, and his Blood running down his blessed side, out of that *gastly wound*, which the *Spear* made in his *innocent heart*: wishing thy mouth closed to his side, that thou mightest receive that *precious blood* before it fell to the *dusty earth*. And yet the *actual drinking* of that *real blood* with thy mouth, would be nothing so *† effectual*, as this *Sacramental drinking* of that blood spiritually by *Faith*.

For one of the *Souldiers* might have drunk that, and been still a *reprobate*: but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall surely have the *Remission* of his sins, and *life everlasting*.

As thou feelest the Sacramental Wine which thou hast drunk, *warming* thy cold stomach; so endeavour to feel the *Holy Ghost cherishing* thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits

† If remission of sins and eternal life had been appropriated to the drinking of the real blood, doubtless *John* & *Mary* would have made means to have drunk it: But *John* ascribes the vertue to believing that it was shed.

\* 1 Cor. 12.  
13.

† Rom. 8. 34.  
\* Heb. 7. 25.  
Heb. 9. 24.

1 Cor. 10. 17.  
Unus est panis communione Sacramenti, non autem necessario unus numero.

of the blood of *Christ*. And to this end God giveth every faithful soul, together with the *Sacramental Blood*, the *Holy Ghost* to drink. \* We are all made to drink into one Spirit. And so lift up thy mind from the contemplation of *Christ*, as he was crucified upon the Cross, to consider how he now † sits in glory at the right hand of his Father, making \* intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signs* do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance: so by the operation of Faith, and the *Holy Ghost*, thou maist become one with *Christ*, and *Christ* with thee: and so maist feel thy Communion with *Christ* confirmed and increased daily more and more. That as it is impossible to separate the Bread and Wine digested into the blood and substance of thy body: so it may be more impossible to part *Christ* from thy Soul, or thy Soul from *Christ*.

Lastly, as the Bread of the Sacrament, though consisted of many grains, yet makes but one Bread: so must thou remember, that though all the faithful are many; yet are they all but one mystical Body, whereof *Christ* is Head. And therefore



fore thou must love every Christian as thy self, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. Of the duties which we are to perform after receiving of the holy Communion, called *Action*, or *Practice*.

THE duty which we are to perform after the receiving of the *Lords Supper*, is called *Action* or *Practice* : without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties : First, such as we are to perform in the *Church*, or else, after that we are gone *home*.

Those that we are to perform in the *Church*, are either *several* from our own *souls* : or else, *joyntly* with the *Congregation*.

The several duties which thou must perform from thine *own Soul*, are three : First, Thou must be careful ( that forasmuch as Christ now *dwelleth* in thee, therefore ) to *entertain* him in a *clean heart*, and with *pure affections* ; for the \* *most holy* will be *holy* with the *holy* : for if *Joseph of Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a *new Tomb* ; how much more shouldst thou lodge *Christ* in a *new heart*, and perfume his rooms

\* Psal. 18. 26.  
Sancta non  
nisi sancte &  
sanctis.

with the *odoriferous incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure gold* to keep the *Manna* that fell in the *Wildernes*: what a pure heart shouldest thou provide to receive this *divine Manna*, that is *come down from heaven*?

Luk. 2. 46.

And as thou camest *sorrowing* like *Joseph* and *Mary*, to seek *Christ* in the *Temple*: so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

Luk. 15. 6.

And if the man that found but *his lost sheep*, *rejoyced* so much: how canst thou having found the *Saviour of the World*, but *rejoyce much more*?

Secondly, Thou must offer the *Sacrifice* of a *private thanksgiving* unto God for this *inestimable grace and mercy*: for as this action is *common* unto the *whole Church*; so is it *applyed* particularly to *every one* of the faithful in the Church; and for this particular mercy, every soul must joyfully offer up a particular *Sacrifice of Thanksgiving*. For if the *Wise men* rejoyced so much when they saw the *Star* which conducted them unto *Christ*; and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*; and offered unto him their *Gold*, *Myrrhe*, and *Frankincense*: how much more shouldest thou rejoyce, now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy soul unto him,

him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him, and offer up unto him the gold of a pure Faith, the Myrrhe of a mortified heart, and this or the like sweet incense of Prayer and Thanksgiving.

*A Prayer to be said after the receiving of the Communion.*

What shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce express them? Where thou mightest have made me a Beast, thou madest me a Man after thine own Image. When by sin I had lost both thine Image, and my self; thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption; nay, thou hast given thy self unto me, O blessed Redeemer. Oh what an inestimable treasure of riches, and overflowing Fountain of grace hath he got who hath gained thee! No man ever touched thee by faith, but thou didst heal him by Grace; for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to ap-

point thy holy *Angels* to attend upon so vile a Creature as I am ; but that thou would'st enter thy self into my Soul, there to preserve, nourish and cherish me unto life everlasting ?

2 Kin. 13. 21.

If the *carcase* of the dead Prophet could revive a dead man that touched it ; how much more shall the living body of the Lord of all Prophets, quicken the faithful, in whose heart he dwelleth ? And if thou wilt raise my body at the last day out of the dust ; how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy blood ? O Lord, what could I more desire, or what couldst thou more bestow upon me, than to give me thy body for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption ? Thou Lord enduredst the pain, and I do reap the profit : I received pardon, and thou didst bear the punishment. Thy tears were my bath, thy wounds my weal, and the injustice done to thee, satisfied for the Judgment which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the sons of men are transformed into the sons of God : so that mans nature dyeth, and Gods nature liveth and ruleth in us. Indeed, all creatures wondered that the Creator would be inclosed nine Moneths in the Virgins Womb ;  
(though

(though her womb being replenished with the *Holy Ghost*, was more splendid than the *Starry Firmament*:) but that thou shouldst thus humble thy self to dwell for ever in my heart, which thou foundest more unclean than a *dung-hill*, it is able to make all the *Creatures* in Heaven and Earth to stand amazed. But seeing it is thy free Grace and meer pleasure thus to enter and to dwell in my heart, I would to God, that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with *Mary* rather to kneel at thy feet, than presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy feet; yet Lord it is sufficient that thou hast shed Blood enough to cleanse my sinful Soul. And I am fully (O Lord) assured, that all the dainty fare wherewith the disdainful *Pharisee* entertained thee at his Table, did not so much please thee, as those tears which penitent *Mary* poured under the Table. I would therefore wish with *Jeremy*, that my head were a fountain of tears: that seeing I can by no means yield sufficient thanks for thy love to me; yet I might by continual Tears, testify my love unto thee. And  
though

Gen. 27. 33.

1 Chron. 17.  
27.2 Sam. 6. 11,  
12.

though no man is worthy of so infinite a grace : yet this is my comfort , *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me ( among others thy chosen ) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love , and the forgiveness of my sins : O Lord, confirm thy favour unto thy Servant : and say of me as Isaac did of Jacob, *I have blessed him , therefore he shall be blessed.* And that I may say unto thee with David , *Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of Obed-edom and all his household, whilst the Ark of the Lord remained in his house : I doubt but thou wilt much more bless my soul and body , and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof , and to dwell for ever in my poor cottage. Bless me, O Lord, so, that my sins may wholly be remitted by thy Blood , my conscience sanctified by thy spirit, my mind enlightened by thy truth, my heart guided by thy Spirit , and my Will , in all things , *subdued to thy blessed Will and pleasure.* Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the arms, as Jacob, *wrestling*



wrestling without me ; but inwardly dwelling by Faith within me : surely, Lord , I will never let thee go , except thou bleſs me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee , O Lord, desire not to depart from me , as thou didst from Jacob, because the day breaketh , and thy grace beginneth to dawn and appear : But I from my soul, humbly with the *Emmanuel* entreat thee, O sweet Jesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death approacheth. O blessed Saviour stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self , draw me unto thee. Let me be sick , but sound in thee ; and in my weakness let thy strength appear. Let me seem as dead , that thou alone mayst be seen to live in me : so that all my members may be but instruments to act thy motions. Set me as a seal upon thine heart ; and let thy zeal be settled upon mine, that I may be out of love with all, that I may be onely in love with thee. And grant, O Lord , that as thou now vouchsafest me this favour to sit at thy Table, to receive this Sacrament in thy house of grace : so I may hereafter, through thy

Gen. 32.  
24. &c.

Exod. 33. 14.

Cant. 8. 6.

\* Luk. 22. 30.

thy mercy, be received to \* *eat and drink at thy Table in thy kingdom of glory.* And for thy mercy, I do here with the four beasts, and twenty four Elders cast my self down before thy *Throne of Grace*; acknowledging that it is thou that hast <sup>a</sup> *redeemed me with thy blood, and that salvation cometh onely from thee.* And therefore unto thee <sup>b</sup> *I do yield all praise, and glory, and wisdom, and thanks, and honour, and power and might, and Majesty, O my Lord, and my God, for evermore. Amen.*

<sup>a</sup> Rev. 5. 9.<sup>b</sup> Chap. 7.

10, 11, 12.

Rom. 12. 1.

\* Luk. 1. 75.

Thirdly, seeing *Christ* hath sacrificed himself for thee: (and all that thou canst give, is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God*; by serving him in \* *righteousness and holiness* all thy days. Thus *Tertullian* witnesseth that in his time a *Christian* was known from another man, onely by the *holiness* and *uprightness* of his life.

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

**T**HE duties to be performed joyntly with the *Church*, are three. First, *publick Thanksgiving*, both by *Prayers* and \* *singing of Psalms*: thus *Christ* himself and his *Apostles* did. Secondly, *joining with the Church*, <sup>b</sup> in giving (every man

<sup>a</sup> Mat. 26. 30. Which is probable to have been the 123. Psal.

<sup>b</sup> 1 Cor. 16. 1. Rom. 15. 25. Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est, contribuunt: & quod ita colligitur apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. Justin. Martyr. Apolog. 2.

according

according to his ability ) towards the relief of the poor. This was the manner of the *Primitive Churches*, to make *Collecti- ons* and \* *Love Feasts* after the *Lords Sup- per*, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the  *blessing of God*, by the mouth of his *Minister* ; and to receive it, as if thou didst hear *God himself* pronoun- cing it unto thee from Heaven. For by *their blessing*, *God doth bless his people*.

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise after that thou art departed home , are three. First, to observe diligently, whether thou hast truly received Christ in the Sa- crament. Which thou maist thus easily perceive : for seeing his flesh is meat in- deed, and his blood is drink indeed, and that he is so full of grace, that no man ever tou- ched him by faith, but he received vir- tue from him ; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood , but thou shalt receive grace and power to be cleansed from thy sins and filthiness. For if the *Hemorrhoe* that did but touch his garment, had her bloody issue that continued so long, forthwith stanch- ed; how much more will the bloody issue of thy sin be stanch- ed, if thou then hast truly eaten and drunk the very flesh and blood of Christ ? But if thy issue still runneth, thou maist

\* ἀγάπη,  
Lucrum est  
pietatis no-  
mine facere  
sumptum.  
Tert. Apo.  
adv. Gen. c.  
39.

Num. 6. 23,  
27.

Joh. 6. 55.

Mark 5. 29.

maist justly suspect thou hast never yet truly touched Christ?

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy Covenant, and vowed newness and amendment of life; thou must therefore have a special care, that thou dost not yield to commit thy former sins any more: knowing that the *unclean spirit*, if ever he can get into thy Soul again, after that it is *swept and garnished*; he will enter forcible possession with seven other devils worse than himself: So that the end of that man shall be worse than his beginning. Be ye not therefore like the *Dog* that returns to his vomit, or the *washed sow* that walloweth in the mire again. And return not to thy malice, like to the *Adder*: who laying aside her *posson* while she drinks, takes it up again when she hath done. But when either the *devil* or thy *flesh* shall offer to tempt and move thee to relapse into thy former sins: answer him as the *Spouse* doth in the *Canticles*,<sup>a</sup> *I have put off my coat* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them again?*

Lastly, If ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appear by thy eager desire of receiving it † often again. For the *Body of Christ* as it was<sup>b</sup> anointed with the oyl of gladness above his fellows; so doth it yield a sweeter savour than all the ointments of the world: The *fragrant smell* whereof allureth all souls who have once tasted

Matth. 12.

43, &c.

2 Pet. 2. 22.

a Cant. 5. 3.

† Scio Romæ

hanc esse

consuetudi-

nem, ut fide-

les sem-

per Christi

corpus acci-

piant. Hier.

Apol. adv.

Jovin.

Quotidie

communio-

nem Eucha-

ristiæ perci-

pere non lau-

do, nec repre-

hendo. Om-

nibus Domi-

nicis di. bus

communi-

candum sua-

deo & hor-

tor, si mens

sine affectu

peccandi sit.

Aug. (vel po-

tius Genadi-

us) lib. de Ec.

Dogm. c. 53.

b Psal. 45. 7.

Heb. 1. 9.

tasted the sweetness thereof, ever after to desire oftner to taste thereof again. <sup>c</sup> Because of the savour of thy good Oynments, therefore do the Virgins love thee. <sup>d</sup> Taste therefore often and see how good the Lord is, saith David. This is the Commandment of Christ himself, Do this in remembrance of me; and in doing this, thou shalt shew thy self best mindful and thankful for his death. For as oft as ye shall eat this bread and drink this cup, ye shall shew the Lords death until he come. And let this be the chief end whereunto both thy receiving and living tendeth: that thou maist be a holy Christian; zealous of good works, purged from sin, to live soberly, righteously and godly in this present world; that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sickness, and when thou art called to die in the Lord.

**A**S soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That misery cometh not forth of the dust; neither doth affliction spring out of the earth. Sicknes comes not by hap or chance (as the Philistines supposed that their Mice and Emrods came,) but from mans wickedness, which as sparkles break-  
eth

c Cant. 1. 3.

d Psal. 34. 8.

Tit. 2. 12, 14

Job 5. 6.

1 Sam. 6. 9.

<sup>a</sup> Lam. 3. 39.

<sup>b</sup> Psal. 107.

17.

Ecclef. 10. 4.

<sup>2</sup> Chron. 15.

4.

<sup>c</sup> Mat. 6. 6.

<sup>d</sup> Psal. 4. 4.

<sup>e</sup> Lam. 3. 40.

Joshua 7.

16, &c.

eth out. Man suffereth (saith <sup>a</sup> Jeremy) for his sins. Fools (saith <sup>b</sup> David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Salomon adviseth a man to carry himself towards an earthly Prince ; If the Spirit of him that ruleth , rise up against thee, leave not thy place ; for gentleness pacifieth great sins : so counsel I thee to deal with the Prince of Princes : If the Spirit of him that ruleth heaven and earth, rise up against thee , let not thy heart despair ; for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.

2. <sup>c</sup> Shut to thy Chamber door ; <sup>d</sup> Examine thine own heart upon thy bed ; <sup>e</sup> search and try thy ways. Search as diligently for thy capital sin , as Joshua did for Achan, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sins : yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy sins, put thy self before the Judgment Seat of God, as a felon or murderer, standing at the Bar of an earthly Judge : and with grief and sorrow of heart confess unto God all thy known sins, especially thy capital offences, where-  
with



with God is chiefly displeased. Lay them open, with all the circumstances of the *time*, *place*, and *manner* how they were committed, as may most serve to aggravate the *hainousness* of thy sins, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of heaven and earth, guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self: cast down thy self before the \* *Footstool* of his *Throne of grace*: assuring thy self, that whatsoever the \* *Kings of Israel* be, yet the *God of Israel* is a merciful God: And cry unto him from a penitent and faithful heart, for mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou maist do in these or the like words.

\* Psal. 99. 5.  
Heb. 4. 16.  
41 King. 20.  
31.

*A Prayer when one begins to be sick.*

O Most righteous Judge, yet in JESUS CHRIST my gracious Father: I wretched sinner do here return unto thee (though driven with *pain* and *sickness*) like the *prodigal child* with *want* and *hunger*. I acknowledge that this sickness and pain comes not by blind chance  
or

Job 3. 25.

Hab. 3. 2.

or fortune, but by thy divine providence, and special appointment. It is the stroke of thy heavy hand, which my sins have justly deserved : and *the things that I feared, are now saln upon me.* Yet I do well perceive, that *in wrath thou remembrest mercy,* when I consider how many, and how hainous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either *time or space* to have called upon thee for grace and mercy ; and so I should have perished in my sins, and have been for ever condemned in hell.

1 Cor. 11. 13.

Heb. 12. 6,  
7, &c.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest : giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any sign of thy wrath or hatred ; but as an assured *pledge*, and token of thy favour and loving kindness, whereby thou dost with thy temporal Judgments draw me to *judge of my self*, and to repent of my wicked life, that I should not be condemned with the godless and unrepentant world. For thy holy Word assures me, that *whom thou lovest thou thus chastenest* : and that *thou scourgest every son that thou receivest.* That *if I endure thy chastening, thou offereest thy self unto me as unto a son* : and that all that continue

in

in sin, and yet escape without correction (*whereof all thy children are partakers*) are bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends, in inflicting upon me this sickness and correction!

I confess, Lord, that thou dost justly afflict my *Body* with sickness, for my *Soul* was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, *I acknowledge my wickedness, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custom! O, what a world of sin have I committed against thee, whilst thy long-sufferance expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the deserts of sinners, I beseech thee, O Father, for thy Son *Jesus Christ* his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which believe in him, *Have mercy upon me, according to the multitude of thy mercies; turn thy face away*

Psal. 51. 3.

Psal. 51. 1.

Verse 11.

Psal. 28. 4.

Hos. 14. 3.

\* Here name  
that sin which  
most trou-  
bleth thy  
conscience.

Mat. 3. 17.

away from my sins, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the helpless; and in thee the fatherless findeth mercy: for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many, as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious Blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me\*. And seeing that of thy love thou didst lay down thy life for my ransom, when I was thine enemy: Oh save now the price of thine own Blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediatour, unto thy Father: for though there be nothing in me that can please him; yet I know that in thee, and for thy sake, he is well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more-set-  
led

led assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, which heretofore I have so lewdly and prophanely spent. And to the end, that I may the sooner and the easier be delivered from this pain and sickness, direct me O Lord, I beseech thee, by thy divine providence, to such a *Physician* and *helper*, as that (by thy  *blessing* upon the means) I may recover my former health and welfare again. And good Lord, vouchsafe, that as thou hast sent this *sickness* unto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I *despair* not of the other: and that I may so renounce all confidence of help in my self, or in any other creature; that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every cross and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy *lay no more upon me*, than I shall

Eph. 5. 16.

 Jam. 1. 17.  
 Joh. 3. 27.

1 Cor. 10. 13.

I shall be *able to endure* and suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them: and that they may likewise see in me such a good example of *Patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them, with the like affliction or sickness. I know, O Lord, I have deserved to die; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this sickness to call for me out of this transitory life: I resign my self into thy hands, and holy pleasure; *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true faith and unfeigned repentance, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the *hearer of prayers*, *hear thou in heaven this my prayer*; and in this extremity grant me these requests: not  
for

Psal. 31. 5.

Psal. 65. 2.  
1 Kin. 8. 39.



for any worthinefs that is in me, but for the *merits* of thy beloved Son *Jesus*, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words, I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, hallowed be thy Name, &c.*

Joh. 16. 23.

Having thus reconciled thy self unto God in Christ;

1. Let thy next care be to *set thy House in order*, as *Isay* advised King *Ezechias*: making thy last *Will* and *Testament*, (if it be not already made.) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before Witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithful *Friend*, in the presence of honest *Witnesses*.

Isa. 38. 1.

2. But in making thy *Testament*, take a *Religious Divine's Advice*, how to bestow thy *Benevalence*; and some honest *Lawyer's* counsel, to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory decay: lest otherwise thy *Testament* prove a *dotement*, and so be another Man's fancy, rather than thy *Will*.

3. To prevent many inconveniences,

R

let

let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health-time*. It will neither put thee *farther* from thy goods, nor hasten thee *sooner* to thy *Death*: but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*; for when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy *Journey* towards God.

2. If thou hast Children, give to every one of them a *Portion*, according to thy *ability*, and in thy *life-time*; that thy *life* may seem an *ease*, and not a *yoak* unto them; yet so give, as that thy Children may still be beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may chank *Death*, and not *thee* for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this *World*, and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a man's *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late either

either been quite *concealed*, utterly *over-thrown*, or by cavils and quirks of Law *frustrated* or *altered* : whereas by the *Law of God*, the will of the dead should not be \* *violated* ; but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the *Day of the Resurrection*, will be a \* *just Judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be \* *construed* as it might come nearest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that do them, not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such wretched examples not so to \* *marry* their minds to their Money ; as that they they will do no good with their goods, till Death divorceth them. Considering therefore the *shortness* of thine own life, and the *uncertainty* of others just dealing after thy death, in these *unjust days* : let me advise thee (whom God hath blessed with *ability* and an intent to do good) to become in thy *life time*, thine own *Administrator* : make thine own hands thine *Executors*, and thine own eyes thy *Over-seers* ; cause thy *Lanthorn* to give her light before thee, and not behind thee : give God the *glory*, and thou shalt receive of him in a *due time* the *reward*, which of his grace and mercy he hath promised to thy good works.

\* Gal. 3. 15.  
Heb. 9. 17.

a 2 Cor. 5.  
10.

Eccl. 12. 14.

Rom. 2. 15.

1 Cor. 4. 5.

\* Voluntas  
testatoris magis inspicienda est quam verba, l. cum virum sect. fani. C. de fidei, cum ff. ad leg. Fal. l. si. ff. ad Treb. l. ubi. sect. te rogo.

\* Matrimonium inter Aurum & Arcam, divortium inter Deum & Animum. Aug. Felix quem faciunt aliena pericula cautum.

a Gal. 6. 9.

b Mat. 10. 42.

Mar. 9. 41.

Mat. 25. 34.

&c.

Luk. 14. 14.

& 18. 22.

1 Cor. 15. 58.

Rev. 14. 13.

4. Having thus set thy *House* and *Soul* in order (if the <sup>c</sup> determined number of thy days be not expired) God will either have mercy upon thee, and say, <sup>d</sup> *Spare him* (O killing Malady) *that he go not down into the pit; for I have received a reconciliation*: Or else, his *Fatherly providence* will direct thee to such a *Physician*, and to such <sup>e</sup> *means*, as that by his  *blessing* upon their *endeavours* thou shalt *recover*, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto *Sorcerers, Wizards, Charmers, or Inchanters* for help: for this were to leave the *God of Israel*, and to go to *Baal-zebub the God of Ekron* for help, as did wicked *Ahaziah*, and to break thy Vow which thou hast made with the blessed *Trinity* in thy Baptism: and be sure that God will never give a *Blessing* by those means which he hath accursed; but if he permit *Satan* to *cure thy Body*, fear lest it tend to the *damnation* of thy *Soul*. Thou art tried, beware.

<sup>c</sup> Job 14. 5.

<sup>d</sup> Job 33. 24.

<sup>e</sup> 2 Kin. 20. 7.

2 Kin. 5. 7, 8,

10.

Joh. 9. 7.

\* 2 King. 1.

2, 3.

Lev. 20. 6.

Deut. 18. 10.

&c.

Deut. 13. 3.

2 Chron. 16.

12.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did; of whom it is said, that he sought not to the *Lord* in his *Disease*, but to the *Physician*: which is a kind of *Idolatry*, that will increase the *Lord's* anger, and make the *Physick* received uneffectual. Use therefore the *Physician* as *God's Instrument*, and *Physick* as *God's means*. And seeing it is not lawful without *Prayer* to use

use ordinary food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words.

*Jer.* 8. 22.

*A Prayer before taking of Physick.*

**O** Merciful Father, who art the Lord of health, and of sickness, of life, and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again: I come unto thee, as to the only Physician, who canst cure my Soul from sin, and my Body from sickness. I desire neither life nor death, but refer my self to thy most holy will. For, though we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again: yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of their sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine Ordinance, sent for thy Servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of dry Figs, thou didst heal *Ezekiah's* sore, that he recovered: and by seven times washing in the

1 *Sam.* 2. 6.

2 *Sam.* 14. 14.

*Isa.* 38. 21.

2 Kings 5.  
14.

Joh. 9. 6, 7.

Mat. 8. 15.

Mat. 9. 20,  
&c.

Job 14. 5.

river of *Jordan*, didst cleanse *Naaman* the Syrian of his Leprosie, and didst restore the man that was *blind* from his birth, by *anointing his Eyes with Clay and Spittle*, and sending him to wash in the *Pool of Siloam*; and by touching the hand of *Peter's Wives Mother*, didst cure her of her Fever; and didst restore the Woman that *touch'd the hem of thy Garment*, from her *bloody issue*: So it would please thee of thine infinite goodness and mercy, to *sanctifie this Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my *sickness and pain*, and restore me to *health and strength* again. But if the number of those days which thou hast appointed for me, to live in this Vail of misery, be at an end; and that thou hast sent this sickness as thy Messenger, to call me out of this mortal life, then Lord, let thy *blessed will be done*; for I submit my will to thy most holy pleasure. Only I beseech thee, increase my *faith and patience*, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist me with thy *holy Spirit*, that I may willingly and chearfully resign up my *Soul* (the price of thine *own Blood*) into thy most *gracious hands and custody*. Grant this, O Father, for *Jesus Christ* his sake, to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore. Amen.

*Medita-*



*Meditations for the Sick.*

**W**Hilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children. Those are *ten*.

1. That by afflictions God may not only \* correct our sins past, but also work in us a deeper loathing of our *usual* corruption; and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the Child of God may say with David, <sup>a</sup> *It is good for me that I have been afflicted, that I may learn thy statutes, for* <sup>b</sup> *before I was afflicted I went astray, but now I keep thy word.* And indeed (saith St. Paul) <sup>c</sup> *We are chastened of the Lord, because we should not be condemned with the world.* With one Cross God maketh two Cures: the chastisement of sins past, and the prevention of sin to come. For though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ, yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sin: for this proceedeth *only* from the love of God, for our good. And this is the reason that when Nathan told David, from the Lord, that his sins were forgiven, yet that

R 4

\* Deus suos percutit ut emendat. Hier. com. in Esa. 1. 6.

Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. serm. 3. in divites.

<sup>a</sup> Psal. 119. 71.

<sup>b</sup> Psal. 119. 67.

<sup>c</sup> 1 Cor. 11. 32.

the

4 2 Sam. 12.

10.

6 Verse 14.

the \* *Sword* (of Chastisement) should not depart from his house, and that <sup>b</sup> his Child should surely die. For God, like a skilful Physician, seeing the Soul to be poisoned with the settling of sin; and knowing that the reigning of the flesh will prove the ruine of the Spirit: ministreth the bitter Pill of affliction, whereby the reliques of sin are purged, and the Soul more soundly cured; the *Flesh* is subdued, and the Spirit is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearly.

Heb. 12. 6, 7,  
8.

\* Ad mala  
servatur  
non moritur  
a mali.

1 Sam. 2. 25.

a Namque  
favor nimius  
non est favor,  
ira sed in-  
gens. At fa-  
vor in mag-  
no saepe do-  
lore laet. Ba-  
th. Antho.  
fact.

2. God sendeth affliction, to seal unto us our Adoption: for every Child whom God loveth, he correcteth: And he is a Bastard that is not corrected. Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that he \* suffered the wicked sons of *Ely* to continue in their sins without correction, because the Lord would slay them. On the <sup>a</sup> other side, there is no surer token of God's fatherly love and care, than to be corrected with some Cross, as oft as we commit any sinful crime. Affliction therefore is a seal of Adoption, no sign of Reprobation. For the purest Corn is cleannest fanned, the finest Gold is often tryed, and the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction, to wean our hearts from too much loving this world and worldly vanities; and to cause us the more

more earnestly to desire and long for  
 \* *Eternal Life*. For as the Children of *Israel*  
 (had they not been ill intreated in *Egypt*)  
 would never have been so willing to go  
 towards *Canaan*: so (were it not for the  
 crosses and afflictions of this life) God's  
 Children would not so heartily long and  
 willingly desire for the Kingdom of *Hea-*  
*ven*. For, we see many *Epicures* that  
 would be content to forego Heaven, on  
 condition that they might still enjoy their  
 earthly pleasures; and (having never  
 tasted the joys of a better) how loth  
 are they to depart this life? whereas  
 the Apostles (that saw \* *Heavens glory*)  
 tells us, that there is no more compari-  
 son betwixt the joys of eternal life, and the  
 pleasures of this world, than there is be-  
 twixt the filthiest dung and the pleasantest  
 meat; or betwixt the stinkingest Dung-  
 bill, and the fairest Bed-chamber. As  
 therefore a loving Nurse puts *Wormwood*  
 or *Mustard* on the Breast, to make the  
 Child the rather to forsake the Dug: so  
 God mixeth sometimes \* affliction with  
 the pleasures and prosperity of this life, lest  
 (like the Children of this generation)  
 they should forget God, and fall into too  
 much love of this present evil world; and  
 so by riches grow proud; by *Fame* insolent;  
 by liberty wanton; and spurn with their heel  
 against the Lord, when they wax full. For if  
 God's Children love not the world so well  
 when (like a curst Stepmother) the mis-  
 tentationibus reprimuntur. Ezech. in I. Reg. Deut. 32. 15.

\* Crebris  
 tribulationi-  
 bus Eccle-  
 siam suam  
 Dominus  
 exercet:  
 nè si cuncta  
 temporalia  
 fortè pro-  
 sperè cur-  
 rant; inco-  
 latu præsen-  
 tis exilii  
 delectata, mi-  
 nus celestem  
 patriam sus-  
 pirit. Beda  
 in Cant.

\* Mundanus  
 affectus præ-  
 sentia amat,  
 temporalia  
 cumulat, spi-  
 ritualia neg-  
 ligat, & cum  
 totus se spar-  
 git in imis,  
 nil potest a-  
 mare de  
 summis.

Justin Patri-  
 arch. de disc.  
 monast. c. p. 4  
 2 Cor. 12. 4.  
 Phil. 3. 8.

\* Ne sancti  
 viri aliquà  
 elatione in  
 hac vita su-  
 perbiant,  
 quibus dan-

seth and strikes us, how should we love this *Harlot*, if she *smiled* upon us, and *stroaked* us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) *embitter* with *crosses* the pleasures of this life to his Children, that (finding in this earthly state no *true* and *permanent joys*) they might sigh and long for *eternal life*, where *firm* and *everlasting joys* are only to be found.

\* 1 Pet. 1. 7. Ut igne purgati & admixtione viriorum carnalium defecati, splendebant examinatae innocentiae claritate. Hillar. in Psal. 56.

\* Schola crucis, schola lucis. Gubernator in tempestate digrosceitur, in acie miles probatur delicata jactatio est, cum periculum non est conflictatio in adversis, prolatio est veritatis. Cyp. Sermon. 4. de Im.

a Jer. 48. 11.

4. By affliction and sickness God exerciseth his *Children*, and the Graces which he bestoweth upon them. He refineth and tryeth their *faith*, as the *Goldsmith* doth his *Gold* in the \* *Furnace*, to make it shine more glistering and bright; he stirreth us up to *pray* more diligently and zealously, and proveth what *patience* we have learned all this while in his \* *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*: which without this Tryal, would *rust* like *Iron* unexercised, or *corrupt* like *standing waters*, that either have no *current*, or else are not <sup>a</sup> *poured from Vessel to Vessel*; whose *taste* remaineth, and whose *scent* is not changed. And rather than a man should keep still the *scent* of his corrupt nature to *damnation*; who would not wish to be *changed* from state to state, by *crosses* and *sickness*, to *salvation*? For as the *Camomile* which is *trod*den groweth best, and smelleth most fragrant; and as the *fish* is *sweetest* that lives in the *saltest* waters, so those *Souls* are

are most precious unto Christ, who are most exercised and afflicted with his Cross.

5. God sendeth afflictions to demonstrate unto the world, the *trueneſſ* of his Childrens love and service. Every *Hypocrite* will serve God whilst he *prospereth* and *blesseth* him, as the *Devil* falsely accused *Job* to have done; but who (save his loving Child) will love and serve him in *adversity*, when God seemeth to be *angry* and *displeased* with him? yea, and cleave unto him most inseparably, when he seemeth (with the *greatest frown* and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound* and *kill* as an enemy: yea, then to say with *Job*: *Though thou Lord kill me, yet will I put my trust in thee.* The loving and the serving of God, and trusting in his mercy in the time of our *correction* and *miser*y, is the trueſt note of an unfeigned *Child* and *Servant* of the Lord.

6. Sanctified affliction is a singular help to further our true *Conversion*, and to drive us home by *repentance* to our heavenly Father. In their affliction (saith the Lord) they will seek me diligently. *Egypt*s burthens made <sup>a</sup> *Israel* cry unto God. <sup>b</sup> *David*s troubles made him pray. <sup>c</sup> *Hezekiah*s sickness made him to weep, and misery drove the <sup>d</sup> *Prodigal Child* to return and sue for his Fathers grace and mercy. Yea, we read of many in the *Gospel*, that by *sicknesses* and *afflictions* were driven to come unto Christ, who, if they had had health

Job 1. 9, 10.

Job 13. 15.

Hos. 5. 15.

<sup>a</sup> Exod. 3. 7.

<sup>b</sup> Psal. 86. 7.

<sup>c</sup> Isa. 38. 2, 3.

<sup>d</sup> Luke 15.

16. &c.

health and prosperity, as others, would have (like others) neglected or contemn'd their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark of Noah*, the higher it was tossed with the *Flood*, the nearer it mounted towards *Heaven* : so the *sanctified Soul*, the more it is exercised with *affliction*, the nearer it is lifted towards God. O *blessed* is that *Cross* that draweth a sinner to \* come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endless mercy ! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery.

7. Affliction worketh in us *pity* and *compassion* towards our *fellow-brethren* that be in distress and misery ; whereby we learn to have a *fellow-feeling* of their Calamities, and to condole their estate, as if we suffered with them. And for this cause *Christ* himself would suffer, and be tempted in all things like unto us (sin only excepted) that he might be a merciful *High Priest*, touched with the feeling of our infirmities. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a Sinner in misery may boldly say unto *Christ*,

*Non ignare mali, miseris succurrito Christe.*  
Our frailty sith (O *Christ*) thou didst perceive,  
Condole our state, who still in frailty cleave.

8. God

\* Deus non delectatur pa nis nostris, sed confessionum quarit erroris. Alb. in Psalm. 4. Pa nitent.

Heb. 13. 3.

Heb. 4. 15.  
& 2. 18. &  
5. 8, 9.



8. God useth our sicknesses and afflictions, as means and examples both to \* *manifest* unto others the *faith* and *virtues* which he hath bestowed upon us, as also to *strengthen* those who have not received so great a *measure of Faith* as we. For there can be no greater encouragement to a weak *Christian*, than to behold a *true Professor* (in the *extremest* sickness of his *Body*) supported with *greater* patience and consolation in his *Soul*. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him that *the hope of the godly is a far more precious thing than that flesh and Blood can understand, or mortal eyes behold in this vale of misery*. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose *St. James* saith, *God made Job and the Prophets an example of suffering adversity, and of long patience*.

9. By <sup>a</sup> afflictions God makes us conformable to the *Image of Christ* his Son, who being the <sup>b</sup> *Captain of our Salvation*, was made perfect through sufferings. And therefore he first bare the *Cross* in *shame*, before he was <sup>c</sup> *crowned* with *glory*; and did

\* Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifestamque faciat. Dam. l. 2. de Orth. cap. 29.

<sup>a</sup> Rom. 8. 18.

<sup>1</sup> Pet. 4. 14.

<sup>b</sup> Heb. 2. 10.

<sup>c</sup> Heb. 2. 7.

d Mat. 27. 34.

e Luk. 24. 42.

Favos post  
mella gusta-  
vit. Ter. lib.

de Coron. mi-  
lit. cap. 24.

f Psal. 24. 7.

\* 2 Tim. 4. 7.  
8.

† Rev. 3. 21.

\* Rev. 2. 17.

g Phil. 3. 21.

Ideo tentan-

tur Sancti, ut

ipsi se agnos-

cant. Primasf.

Esse se mag-

narum viriū

homo credi-

ret, si nullum

unquam ea-

rundem viri-

um defectum

sentiret.

Greg. I. 2.

Moral. Job.

a Psal. 130. 3.

\* In his quæ

patimur, nul-

lum contra

Deum mur-

mur cordi

nostro subre-

pat : quia ad

quid hoc

Creator no-

ster operetur,

ignotum est.

Greg. Epist.

31.

John 9. 3.

John 11. 4.

did first taste <sup>d</sup> gall, before he did eat the  
\* honey-comb : and was first derided, King of  
the Jews, by the Souldiers in the High-  
Priests Hall, before he was saluted <sup>f</sup> King  
of Glory, by the Angels in his Fathers Court.  
And the more lively our Heavenly Father  
shall perceive the Image of his natural  
Son to appear in us, the better he will  
love us, and when we have, for a time,  
born his likeness in his sufferings, and  
\* fought and † overcome, we shall be crown-  
ed by Christ ; and with Christ sit on his  
Throne ; and of Christ receive the \* precious  
white stone and Morning Star, that shall  
make us & shine like Christ for ever in his  
Glory.

10. Lastly, That the godly may be hum-  
bled in respect of their own state and  
misery ; and God glorified by delivering  
them out of their Troubles and Affli-  
ctions, when they call upon him for his  
help and succour. For though there be  
no man so pure, but if the Lord will strait-  
ly \* mark iniquities, he shall find in him  
just cause to punish him for his sin : yet  
the Lord in mercy doth \* not always in  
the affliction of his Children, respect  
their sins, but sometimes layeth afflicti-  
ons and crosses upon them for his glories  
sake. Thus our Saviour Christ told his  
Disciples, That the man was not born blind  
for his own or his Parents sin : but that the  
work of God should be shewed on him. So  
he told them likewise, that Lazarus's sick-  
ness was not unto the death, but for the  
glory.

glory of God. O the unspeakable goodness of God, which turneth those afflictions, which are the *shame* and *punishment* due to our sins, to be the subject of his *honour* and *glory*.

These are the blessed and profitable *ends*, wherefore God sendeth sickness and affliction upon his Children; whereby it may plainly appear \* that *afflictions* are not *signs* either of Gods *hatred*, or of *our reprobation*; but rather *tokens* and *pledges* of his *fatherly love* unto his Children, whom he loveth, and therefore *chasteneth* them in this life, where upon repentance, there remains hope of *pardon*; rather than to refer the punishment to that life, where there is no hope of *pardon* nor end of *punishment*. For this cause, the Christians in the \* *Primitive Church*, were wont to give God *great thanks*, for afflicting them in this life. So the Apostles *rejoyced*, that they were counted *worthy* to suffer for Christ's Name, *Act. 5. 41.* And the *Christian Hebrews* suffered with joy the *spoiling* of their goods, knowing that they had in *Heaven* a better, and an *enduring substance*, *Heb. 10. 34.* And in respect of those *holy Ends*, the Apostle saith, \* *That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness; so it would please him to come himself unto

Malum pati  
malum non  
est: malum  
facere ma-  
lum est.  
Chrys. de  
Prod. Ind.

\* Cum vexa-  
mur ac pre-  
nimur, tum  
maximas  
gratias agi-  
mus indul-  
gentissimo  
Patri, quod  
corruptelam  
nostram non  
patitur lon-  
gius proce-  
dere, sed pla-  
gis ac verbe-  
ribus emen-  
dat. Laet.  
lib. 6. Cap.  
23.  
a Heb. 12. 11.

unto thee, with thy sickness; by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from Sickness.*

**I**F God hath of his mercy heard thy Prayers, and restored thee to thy health again, consider with thy self,

1. That thou hast now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newness of life*. Let thy sin dye with thy sickness: but live thou by grace to holiness.

2. Be not the more secure, that thou art restored to health, neither insult in thy self, that thou hast escaped Death; but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some little longer time of *respite*; that thou mayst both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without *further delay*, out of this world. For though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearful a reckoning thou hadst made before the *Judgment-seat of Christ*, by this time, if thou hadst died of this Sickness: spend therefore the time that remains, so, as that thou

thou maist be able to make a more *cheerful* account of thy life, when it must be expired *indeed*.

4. Put not far off the *day of Death*, thou knowest not for all this how near it is at hand; and being so fairly *warned*, be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *Judgment* greater.

5. Remember that thou hast vowed *amendment* and *newness* of life. Thou hast *vowed* a *vow* unto God, defer not to pay it, for he *delighteth* not in *fools*; pay therefore that thou hast *vowed*. The *unclean Spirit* is cast out; O let him not re-enter with *seven worse* than himself. Thou hast *sighed* out the groans of *Contrition*, thou hast *wept* the tears of *Repentance*; thou art *washed* in the *Pool* of *Bethesda*, streaming with five bloody Wounds, not of a *troubling Angel*, but of the *Angel* of *Gods* presence, troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. *Return* not *now*, with the *Dog*, to thine own vomit, nor like the *washed Sow*, to wallow again in the mire of thy former sins and uncleanness; lest *being* intangled and overcome again with the *filthiness* of sin (which now thou hast escaped) thy latter end prove *worse* than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to *healed Sinners*. First to the Man cured

Eccle. 5. 4.

Mat. 12. 45.

a Joh. 5. 4.

b Isa. 63. 9.

c 2 Pet. 2. 22.

d Ver. 20.

of

John 5. 14. of his 38 years disease; Behold thou art made whole, sin no more, lest a worse thing fall upon thee. Secondly, to the woman taken in adultery; Neither do I condemn thee: Go thy way and sin no more. Teaching us, how dangerous a thing it is, to relapse and fall again into the former \* excess of vice. Take heed therefore unto thy ways; and pray for grace, that thou mayst apply thy heart unto wisdom, during that small number of days which yet remain behind. And for thy present mercy and health received, imitate the thankful Leper, and return unto God this, or the like Thanksgiving.

John 8. 11.

\* 1 Pet. 4. 4.

Psal. 90. 12.

*A Thanksgiving to be said of one that is recovered from Sicknes.*

1 Sam. 2. 6.

**O** Gracious and merciful Father, who art the Lord of Health and Sicknes, of Life and of Death; who killest, and makest alive; who bringest down to the Grave, and raisest up again; who art the only preserver of all those that trust in thee; I thy poor and unworthy Servant, having now (by experience of my painful sicknes) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my Prayers, and restored me to my health and strength again; do here (upon the bended knees of my heart) return (with the thankful Leper) to acknowledge thee alone to be the God of



of my health and salvation : and to give thee the praise and glory for my strength and deliverance out of that grievous Disease and Malady : and for thus turning my mourning into mirth, my sickness into health, and my death into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death. \* I looked (from the day to the night) when thou wouldst make an end of me : I did chatter like a Crane or a Swallow : I mourned (as a Dove) when the bitterness of sickness oppressed me : I lifted up mine eyes unto thee, O Lord, and thou didst comfort me, for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption ; and when I found no help in myself, nor in any other creature (saying, I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the World) then didst thou restore me to health again, and gavest life unto me ; I found thee, O Lord, ready to save me.

\* Isa. 38. 9,  
&c.

And now, Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with acceptable works) O that I could with Mary Magdalen testify the love and thankfulness of my heart, with abounding tears ! O, what shall I be able to render unto thee, O Lord, for all these benefits which thou bestowedst upon my Soul ! Surely, as in my Sickness, when I had nothing else

Rom. 12. 1.

else to give unto thee, I offered Christ and his *merits* unto thee as a *Ransom* for my sins; so being now restored by thy Grace unto my health and strength, and having no better thing to give; behold, O Lord, I do here offer up my self unto thee, beseeching thee so to assist me with thy *Holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness; that I was no more careful to love thee, according to thy *goodness*, nor to serve thee, according to thy *will*; nor to obey thee, according to thy *Commandments*; nor to thank thee, according to thy *benefits*. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought (much less to do that which is good and acceptable in thy sight;) assist me with thy grace and holy Spirit, that I may (in my *prosperity*) as devoutly spend my health in thy service, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring me to my health, or those *Vows* and *Promises* which I have made unto thee in my *sickness*. With my new health, renew in me, O Lord, a *right Spirit*: which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater  
de-

detestation of all sins (which were the causes of thy anger, and my sickness) and increase my Faith in Jesus Christ, who is the Author of my health and salvation. Let thy good Spirit lead me in the way that I should walk; and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this world, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of days, which cannot long continue; Teach me, O my God, so to number my days, that I may apply my heart to that spiritual wisdom which directeth to salvation. And to this end make me more zealous than I have been in Religion, more devout in prayer, more fervent in spirit, more careful to hear and profit by the preaching of thy Gospel, more helpful to my poor Brethren, more watchful over my ways, more faithful in my calling, and every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evil day of affliction; in the time of health, think on sickness; in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for Judgment. Let my whole life be an expressing thankfulness unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thousands

Tit. 2. 12.

Psal. 90. 12.

Rev. 5. 12,  
&c.

sands of Angels, the four Beasts, and twenty four Elders, and all the creatures in Heaven, and on the Earth, acknowledge to be due unto thee, O Father, which fittest upon the Throne, and to the Lamb, thy Son, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both; the holy Trinity of persons in unity of substance; all praise, honour, glory, and power, from this time forth and for evermore. Amen.

*Meditations for one that is like to die.*

**I**F thy Sicknes be like to encrease unto Death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils Death will free thee. Thirdly, what good Death will bring unto thee.

First, Concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a Medicine to cure thy soul, by drawing thee (who art sick in sin) to come by Repentance unto Christ (thy Physician) to have thy Soul healed.

2. That the sorest sickness, or painfullest Disease which thou canst endure, is nothing, if it be compared to those dolours and pains which Jesus Christ thy Saviour hath suffered for thee: when in <sup>a</sup> a bloody sweat, he endured the <sup>b</sup> wrath of God, the pains of <sup>c</sup> hell, and a <sup>d</sup> cursed death which was due to thy sins. Justly therefore may

Mat. 9. 12.

<sup>a</sup> Luk. 22. 44.

<sup>b</sup> Psal. 88. 7.

Isa. 53. 6.

<sup>c</sup> Psal. 18. 5.

<sup>d</sup> Heb. 5. 7.

may he use those words of *Jeremy*, Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath. Hath the Son of God endured so much for thy redemption; and wilt not thou a sinful man endure a little sickness for his pleasure; especially when it is for thy good?

3. That when thy sickness and disease is at the *extreamest*, yet it is *less* and *easier* than thy sins have deserved. Let thine own Conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the damned in Hell would endure the *extreamest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather consumed than corrected; how canst thou but bear patiently his temporal correction, seeing the end is to save thee from eternal damnation?

4. That nothing cometh to pass in this case unto thee, but such as ordinarily befall to others thy Brethren; who (being the beloved and undoubted servants of God when they lived on earth) are now most blessed and glorious Saints with Christ

Gal. 3. 13.  
Lam. 1. 12.  
Dum legimus  
vel audimus  
quor & quan-  
ta ille sine  
culpa susti-  
nuit, intelli-  
gimus nos  
peccatores  
omnia debe-  
re libenter  
sustinere.  
Theod. ad  
5. Cap. in  
Rom.

Lam. 3. 22.

1 Cor. 11. 32.

Heb. 11.

1 Pet. 5. 9.

Christ in Heaven : as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the *like burthen* ; but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *e're long* (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sickness and pain, either by *restitution* to thy former health, with *Job* ; or (which is far better) by being received to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of *thine Enemy*, to be punished and disgraced ; but (being thy loving *Father*) he corrected thee with his own merciful hand. When *David* had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God, than by any other means, *Let us fall into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *Affliction* seemeth joyous for the present) we know nothing cometh but what is good ? The consideration hereof made *David* to endure *Shimei's* cursed railing with greater patience, and to correct himself another time for his impatience ; *I should not have opened my mouth, because thou didst it : and Job*, to reprove the *unadvised* speech of his Wife ; *Thou speakest like a foolish*

2 Sam. 24.  
14.

Heb. 14. 11.

2 Sam. 16. 9,  
10.

Psal. 39. 9.

Job. 2. 10.



*foolish Woman; What? shall we receive good at the hand of God, and not receive evil? And though the Cup of Gods wrath due to our sins, was such a horror to our Saviour's humane nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.*

Job 2. 10.

Mat. 26. 39.

Verse 42.

*The second sort of Meditations are, to consider from what evils death will free thee.*

**I**T freeth thee from a corruptible Body, which was conceived in the weakness of flesh, the heat of lust, the stain of sin, and born in the blood of filthiness: a living Prison of thy Soul, a lively instrument of sin, a very sack of stinking dung: the excrements of whose Nostrils, Ears, Pores, and other passages (duly considered) will seem more loathsome than the uncleaneft sink or vault. Infomuch that whereas Trees and Plants bring forth Leaves, Flowers, Fruits, and sweet smells; man's body brings forth naturally nothing but Lice, Worms, Rottenness and filthy stinks. His affections are altogether corrupted: and the imaginations of his heart are only evil continually. Hence it is that the ungodly is not satisfied with

Psalm 14. 1.  
Gen. 6. 5.

Prophaneness, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow : new Fears and Afflictions do still arise ; here Wrath lies in wait, there Vain-glory vexeth : here pride lifts up, there disgrace casts down ; and every one waiteth who shall arise in the ruine of another. Now a Man is privily stung with Back-biters like fiery Serpents : anon he is in danger to be openly devoured of his enemies, like Daniel's Lyons. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodom's uncleanness.

a Rom. 6.7.

Rev. 21.4.

Isa. 57. 1.

2 Kin. 22. 20.

Isa. 26. 20.

2. Death brings unto the godly an end of <sup>a</sup> sinning, and of all the miseries which are due unto sin : so that after Death there shall be no more sorrow, nor crying ; neither shall there be any more pain, for God shall wipe away all tears from their eyes. Yea, by death we are separated from the company of wicked Men, and God taketh away merciful and righteous men from the evil to come. So he dealt with Josiah : I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, until the indignation pass over. So that as Paradise is the Haven of the souls joy ; so the Grave may be termed the Haven of the bodies rest.

2. Where

3. Whereas this wicked body lives in a world of *wickedness*, so that the *poor* soul cannot look out at the *Eye*, and not be *infected*; nor hear by the *Ear*, and not be *distracted*; nor smell at the *Nostrils*, and not be *tainted*; nor taste with the *Tongue*, and not be *allured*; nor touch by the *Hand*, and not be *defiled*; and every sense upon every temptation is ready to *betray* the Soul; by death the soul shall be delivered from this *Thralldom*, and this *corruptible* body shall put on *incorruption*, and this *mortal* immortality, 1 Cor. 15. 53. O blessed, thrice blessed be that death in the *Lord*, which delivers us out of so evil a world, and freeth us from such a *body* of bondage and corruption!

The third sort of *Meditations* are, to consider what good death will bring unto thee.

1. **D**EATH bringeth the godly Man's Soul to enjoy an *immediate* Communion with the *blessed* Trinity in everlasting *bliss* and *glory*.

2. It translates the Soul from the *miseries* of this world, the *contagion* of sin, and *society* of Sinners, to the *City* of the living God, the *Celestial* Jerusalem, and the *company* of innumerable *Angels*, and to the *assembly* and *congregation* of the *first-born*, which are written in *Heaven*, and to God the *Judge* of all, and to the *souls* of just Men made perfect, and to *Jesus* the *Mediator* of the new *Covenant*.

Heb. 12. 22,  
23, 24.

3. Death putterh the Soul into the a-

actual and full possession of all the inheritance and happiness which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

This is the good and happiness whereunto a blessed death will bring thee. And what truly Religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into his celestial Paradise; where thou maist exchange thy Brass for Gold, thy Vanity for Felicity, thy Vileness for Honour, thy Bondage for Freedom, thy Lease for an Inheritance, and thy mortal State for an immortal Life? He that doth not daily desire this blessedness above all things, of all others he is less worthy to enjoy it.

a Plut. in vit.  
Cat. Cic.  
Tuf. quæst.  
l. 1.  
Vel de præcipiti venias  
in Tartara  
faxo, ut qui  
Socraticum  
de nece legit  
opus. Ovid.  
in Ibin.  
Mat. 25. 21.

If <sup>a</sup> Cato Uticensis, and Cleombrotus, two Heathen men, (reading Plato's Book of the Immortality of the Soul) did voluntarily, the one break his neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoyed those joys: what a shame is it for Christians (knowing those things in a more excellent measure and manner out of God's own Book) not to be willing to enter into these heavenly Joys? especially when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation, when the time of thy departing draweth near; that time, I say, and manner of Death, which God in his unchangeable Counsel hath appointed, and determined before

fore thou wast born; yield and surrender up (*willingly and chearfully*) thy Soul into the merciful hands of *Jesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Mangoab* and his wife, ascended from the *Altar* up to heaven in the flame of the *Sacrifice*, so endeavour thou, that thy spirit in the sight of thy friends, may from the *Altar* of a contrite heart, ascend up to Heaven, in the sweet perfume of this or the like *spiritual Sacrifice of Prayer*.

Judg. 13. 19.  
20.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art <sup>a</sup> the Lord God of the spirits of all flesh, and hast made us these souls, and hast <sup>b</sup> appointed us the time, as to come into this world, so (having finished our <sup>c</sup> course) to go out of the same: the <sup>d</sup> number of my days which thou hast <sup>e</sup> determined, are now expired, and I am come to the utmost bounds which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if thou interest into Judgment, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not fought that good fight for the defence of thy faith and Religion, with that zeal and constancy that I should: but for fear of displeasing the World, I have given way unto sins and errors; and for desire to please my flesh,

<sup>a</sup> Num. 16. 22.  
Num. 27. 16.  
<sup>b</sup> Jer. 38. 16.  
Act. 17. 25, 26.  
<sup>c</sup> 2 Tim. 4. 7.  
<sup>d</sup> Psal. 90. 12.  
<sup>e</sup> Job 14. 5, 14. & 16.  
Luk. 22. 53.

Psal. 143. 2.

2 Tim. 4. 7.

I have broken all thy Commandments, in thought, word, and deed; so that my sins have taken such hold on me, that I am not able to look up, and they are more in number than the hairs of my head. † If thou wilt straitly mark mine iniquities; O Lord, where shall I stand? \* If thou weighest me in the ballance, I shall be found too light. For I am void of all righteousness, that might merit thy mercy; and loaded with all iniquities that most justly deserves thy heaviest wrath. But O my Lord, and my God, for Jesus Christ thy Sons sake, in whom only thou art well pleased with all penitent and believing sinners; take pity and compassion upon me, who am the <sup>a</sup> chief of sinners. Blot out all my sins out of thy <sup>\*</sup> remembrance, and <sup>b</sup> wash away all my transgressions out of thy sight, with the <sup>c</sup> precious blood of thy Son, which I believe that he (as an undefiled <sup>d</sup> Lamb) hath shed for the cleansing of my sins. In this faith I lived; in this faith I dye: believing that <sup>e</sup> Jesus Christ died for my sins, and rose again for my justification. And seeing that he hath endured that Death, and <sup>f</sup> born the burthen of that Judgment, which was due unto my sins; O Father, for his Death and Passions sake, now (that I am coming to appear before thy Judgment seat) acquit and deliver me from that fearful Judgment, which my sins have justly deserved. And perform unto me that gracious and comfortable Promise which thou hast made in thy Gospel:

*That*

Psal. 40. 12.

† Psal. 130. 3.

\* Dan. 5. 27.

Mat. 11. 28.

Mat. 3. 17.

<sup>a</sup> 1 Tim. 1.

15.

\* Ezech 18. 22.

<sup>b</sup> Psal. 51. 7.<sup>c</sup> 1 Pet. 1. 19.<sup>d</sup> John 1. 29.<sup>e</sup> Rom. 4. 25.

1 Cor. 15. 3,

4.

<sup>f</sup> 1 Pet. 2. 24.



That whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and Blood. Encrease, O holy Spirit, my patience, lay no more upon me than I am able to bear: and enable me to bear so much, as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a <sup>a</sup> wise Virgin, having the <sup>b</sup> Wedding Garment of thy Righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. <sup>c</sup> Marry her unto thy self; that she may be <sup>d</sup> one with thee in everlasting love and fellowship. O Lord <sup>e</sup> reprove Satan, and chase him away: <sup>f</sup> Deliver my soul from the power of the Dog. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me: especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy <sup>\*</sup> Angels from my youth up untill now. Lord, I beseech thee give them a charge to attend upon me till thou callest for my soul; and then to carry her (as they did the soul of <sup>a</sup> Lazarus) into thy

Joh. 5. 24.

Luk. 17. 5.

1 Cor. 10. 13.

<sup>a</sup> Mat. 25. 4.

<sup>b</sup> Mat. 22. 11.

Rev. 19. 8.

<sup>c</sup> Rev. 19. 7.

<sup>d</sup> Joh. 17. 22.

<sup>e</sup> Zech. 3. 2.

<sup>f</sup> Psal. 22. 20, 21.

<sup>\*</sup> Mat. 18. 10.

Heb. 1. 14.

<sup>a</sup> Luk. 16. 22.

<sup>b</sup> Mat. 8. 11.  
Luk. 13. 18.

<sup>c</sup> Eph. 1. 10.  
Act. 15. 11.  
<sup>d</sup> Act. 7. 59.

thy Heavenly <sup>b</sup> Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee, and that I may joyfully commend my soul into thy hands, as into the hands of a loving Father, and merciful <sup>c</sup> Redeemer, and at that instant, <sup>d</sup> O Lord graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy Grace: and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose Name I give thee the glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying,

*Our Father which art in Heaven, &c.*

*Meditations against Despair, or doubting of Gods Mercy.*

IT is found by continual experience, that near the time of Death (when the Children of God are weakest) then Satan makes the greatest flourish of his strength, and assails them with his strongest temptations. For he knoweth that either he must now or never prevail: for if their souls once go to Heaven, he shall never vex nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their eyes all the gross sins which ever they committed, and the Judgments of God which are due unto them: there-

by

by to drive them, if he can, unto despair ; which is a grievous sin than all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more towards thy death, than in thy life ;

1. Confess thy sins unto God, not only in general, but also in particular.

2. Make satisfaction unto those Men, whom thou hast wronged, if thou be'st able. And if thou dost injuriously or fraudulently detain or keep in thy possession, any lands or goods, that of right do belong to any Widow, or fatherless Child, presume not, as thou tenderest thy Souls health, to look Christ the righteous Judge in the face, unless thou dost first make a restitution thereof to the right owners ; for the Law of God under the penalty of his curse, requireth thee to <sup>a</sup> restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression, thou tookest from thy neighbour, with a fifth part for amends added to the principal. And unless that like Zaccheus thou dost make <sup>a</sup> restitution of such Goods and Lands, according to Gods Law, thou canst never truly repent, and without true Repentance thou canst never be saved. But though by the temptation of the Devil, thou hast done wrong and injury ; yet if thou dost truly <sup>b</sup> repent and make restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the <sup>c</sup> Prayers of his faithful Ministers for thee,

Satans first stratagem in time of death. The defa-  
ture.

<sup>a</sup> Lev. 5. 2,  
3, 4, &c.  
Num. 5. 6, 7,  
8.  
Non remittitur peccatum, nisi restituatur ablatum.  
<sup>a</sup> Luk. 19. 8,  
9.  
Mic. 6. 10,  
11.  
<sup>b</sup> Jer. 18. 7.  
Act. 2. 38.  
Act. 8. 22.  
<sup>c</sup> Gen. 20. 7.  
Jm. 5. 24,  
15, 16.  
Lev. 6. 6, 7.

to forgive thee thy trespass and sin, and to receive thy soul in the merits of Christ's blood, as a Lamb without blemish.

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of mind are no discouragements, but rather Comforts: Exercises, not Punishments. They are assurances unto thee, that thou art in the right way: for the way to Heaven, is by the gates of Hell: that is, by suffering pains in the body, and such doubtings in the mind, that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

Satans second assault.

The Christians encounter.

Mar. 9. 24.

Mat. 14. 31.

Job 13. 15.

Mat. 17. 20.

If Satan tell thee that thou hast no Faith, because thou hast no feeling; Meditate,

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the flesh from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to believe without feeling, than with feeling. The least faith (so much as a grain of Mustard-seed, so much as is in an Infant baptized) is enough to save the soul which loveth Christ, and believeth in him.

3. That the Child of God which desireth to feel the assurance of God's favour, shall have his desire, when God shall see

see

see it to be for his good : For God hath promised to give them the \* *Water of Life*, who thirst for it. We have an example in \* *Mr. Glover* the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his Friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. Tarry therefore the Lords leisure: be strong, and he shall comfort thine heart.

If Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins; meditate,

1. That upon true Repentance it is as easie with God to forgive the greatest sin as the least; and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great Sinners, than small offenders; as appears in the Examples of *Manasses, Magdalen, Peter, Paul, &c.* And where sin most abounded, there doth his Grace rejoyce to abound much more.

2. That God did never forsake any man, till a man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Abaziah, Judas, &c.*

3. That God calleth all, even those sinners who are heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the history of the Gospel witnesseth: There came unto Christ all sorts

\* Rev. 21. 6.  
Isa. 55. 1.

\* Fox Acts  
& Monum.

Psa. 27. 14.

Satans third  
assault.

The encounter.  
1 Tim. 1. 15.

Rom. 5. 20.

Mat. 11. 28.

of

of sick sinners; the *blind, lame, halt, Lepers*; such as were sick of *Palsies, Dropsies, Bloody-fluxes*; such as were *Lunatick*, and possessed with *unclean Spirits and Devils*: Yet of all these, not one that came and asked his mercy and help, went away without his errand: If mercy he asked, mercy he found, were his *sin* never so great, were his *Disease* never so grievous. Nay, he offered and gave his mercy to many that *never asked it*; (being moved only with the *bowels* of his own *compassion*, and the sight of *their misery*) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the *Pool of Bethesda*, who had been 38. years sick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the <sup>a</sup> *Prophet* saith) *that sought him not*; will he deny mercy unto thee, who dost so earnestly pray for it with *Tears*; and dost, like the poor *Publican*, so heartily knock for it, with *penitent sists* upon a *bruised and broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoever we shall ask of him*, as sure as God is true, he will not. Though *Nineveh's* sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the *City*: how much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet

Joh. 4.  
Luk. 7. 13.

<sup>a</sup> Isa. 65. 1.  
Rom. 10. 20.

Joh. 14. 15.



yet gone forth against thee? if he deferred the judgments all *Ahab's* days, for the external shew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt *unfeignedly* repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain* (who murdered his innocent Brother.) *If thou dost well, shalt thou not be accepted?* As if he should have said, if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betray'd him) in calling him *a friend*, a sweet appellation of love: and when *Judas* offered, he willingly consenteth with the mouth (*wherein never was found<sup>b</sup> guile*) to kiss those dissembling lips, under which lurked the *c* *poison of Asps*. Had *Judas* apprehended this word *friend* out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Ahab*, doubtless *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel*. But God was *\* more* displeased with *Cain* for despairing of his mercy, than for murdering his Brother; and with *\* Judas* for hanging himself, than for betraying his Master: in that they would make the sins of mortal men greater than the infinite mercy of the eternal God; or as if they could be more sinful, than God was merciful. Whereas the least drop of *Christ's*

Blood

Novit Dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Psal. 50.

Gen. 4. 7.

a Mat. 26.

50.

b 1 Pet. 2.

22.

c Psal. 140.

3.

1 King. 20.

32, 33.

Verse 34.

\* Judam non tam scelus quam desperatio fecit penitus intire. Aug. li. de util. poenit a Sceleratio omnibus O Judæ extitisti, quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laqueum. L. Co.

Satans fourth  
assault.

The encour-  
ter.

1 Tim. 1. 16.

Blood is of more merit to procure God's mercy for thy *salvation*, than all the sins (that thou hast committed) can be of force to provoke his wrath to thy *damnation*.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because thy sins are greater than other Mens, as being sins of knowledge, and of many years continuance, and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy Conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; Meditate,

1. That many (who are now in Heaven most blessed and glorious *Saints*) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore *all* their sins and the continuance in-them, could not hinder Gods mercy upon their *repentance*, from forgiving their sins, and receiving them into *favour*; no more shall thy sins and continuance therein, hinder him from being merciful unto thee, If thou dost repent as they did: yea, upon thy *Repentance*, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin* in Gods *Justice* without repentance is *damnable*; so the *greatest sin* upon repentance is in his *mercy pardonable*. Thy greatest and inveteratest sins are but the sins of a man, but the

the least of his mercies is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Isaiah's* days, thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto God for Grace and Mercy. But God answereth them; *Seek ye the Lord whilst he may be found: call ye upon him whilst he is near.* As if he had said, whilst life lasteth, and my Word is preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and to his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us: But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again: *My thoughts (of mercy) are not your thoughts, neither are your ways (of pardoning) my ways: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art:

*Isa. 55. 6. 7.  
8, 9.*

a Act. 20. 28.

1 Joh. 1. 7.

art ; do thou but yet (what God bids thee) *repent and believe*, and the *Blood of Jesus Christ*, being the *Blood of God*, will cleanse both thee and them from all your sins.

Joh. 3. 16.

2. That as God did foresee all the sins which the world should commit, and yet all those could not hinder him from loving the world, so that he gave his only begotten Son to death, to save as many of the world as would believe and repent : much less shall thy sins (being the sins of the least member of the world) be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost *repent and believe*.

Rom. 5. 8, 9.

3. That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price as the spilling of his heart blood ; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious* look upon thee ? Look not thou therefore to the greatness of thy sins, but to the infiniteness of his mercy, which is so surpassing great, that if thou puttest all thine own grievous sins together, and addest unto those the sins of *Cain and Judas*, and puttest unto them all the sins of all the *Reprobates* in the world (doubtless it would be a *huge heap*) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hill* & the greatest *Mountain* in a Country. The cry of the grievoudest sins that ever we read of, could never reach up higher than unto *Heaven*, as the cry

cf.

of the sins of Sodom: but the mercy of God (saith David) reacheth up higher than the Heavens, and so overtoppeth all our sins. And if his mercy be greater than all his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do thou but repent, there is no doubt of pardon.

If \* Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins again and again; and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

1. † That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despair; seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sin, \* till perceiving their weakness not able to perform it, they vow that they will vow no more. Their Vows shew the desires of their spiritual Man; their breaking, the weakness of their corrupt flesh. And our oft slips into the same sins, Christ foresaw when he taught us to pray daily; *Our Father, forgive us our trespasses.*

Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 5,

Gen. 19. 13.  
Psal. 108. 4.

Psal. 145. 9.

\* Sarans fifth assault.

† The encounter.

a I remember (saith Luther) that Staupitius was wont to tell me, ego plus quam millies Deo vovi, &c.

I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for

And

Luke 17. 3.  
4.

Mat. 18. 21,  
22.

Num. 21. 9.  
Post lachry-  
mas gemitus  
que graves  
clementia  
Christi, con-  
festim est  
oculos ante  
locanda  
ruos.

<sup>a</sup> Jam. 1. 17.

<sup>b</sup> Rom. 8. 28.

Rom. 9. 11.

\* By these  
keys Peter  
opened Hea-  
ven to him-  
self, and af-  
terwards  
with the  
rest of the  
Apostles,  
unto others.  
Luk. 22. 62.  
Luk. 24. 47.  
&c.

<sup>c</sup> Joh. 13. 1.

<sup>d</sup> Rom. 11.  
29.

Rom. 8. 39.  
Satan's sixth  
assault.

And why doth Christ enjoin thee (who art but a sinful man) to forgive thy brother seven times in a day, if he shall return seven times in a day, and say, it repenteth me? But to assure thee that he (being the God of mercy and goodness it self) will forgive unto thee thy seventy times seven-fold sins a day, which thou hast committed against him, if thou return unto him by true Repentance. The Israelites were cured by looking (though with weak eyes) on the brazen Serpent, as oft as they were stung by the fiery Serpents in the Wilderness: to assure thee that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firmness of Gods Covenant. Though thou varieest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough if thou wilt return: for there is no <sup>a</sup> variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own <sup>b</sup> unchangeable purpose; and hath delivered to thy keeping the keys, which are <sup>\*</sup> Faith and Repentance; and whilst thou hast them, thou maist perswade thy self that thy salvation is sure and safe; For whom God <sup>c</sup> loveth, he loveth to the end, and never <sup>d</sup> repenteth of bestowing his love on them who repent and believe.

Lastly, If Satan shall perswade thee that thou hast been doubting a long time, and that it's best



best for thee now to despair, seeing thy sins increase, and thy judgment draweth near; meditate,

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many millions of degrees is greater: and that every penitent and believing sinner hath the pardon of all his sins confirmed by the Word and Oath of God; <sup>a</sup> two immutable things, wherein it is impossible that God should lie. His Word is, that at what time soever a sinner, *whosoever*, doth repent of his sin, *whatsoever*, (for both time, and sins, and sinners are indefinite) from the bottom of his heart, <sup>b</sup> God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, will ye not believe my Word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaim: *O how happy are we, when God sweareth that he wills not our damnation! O what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen, O drooping Spirit, whose soul is assailed with waves of faithless despair; how happy were it to see many like thee, and *Hezekiah*? (*who mourn like Doves*

for

<sup>a</sup> Heb. 6. 18.

<sup>b</sup> Ezec. 18.

22.

D. King of London, his Lectures on *Jonah*.

Ezec. 33. 11.

O felices nos, quorum causa jurat Deus! O miserimos nos, si non Deo quidem juranti credimus! *Tertul.* Isa. 38. 14.

Heb. 12. 24.

a. Mat. 27.  
46.

b 2 Tim. 2.  
11.

c 2 Cor. 1.  
20.

d Rev. 3. 14.  
Heb. 6. 6.

for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger ) rather than to behold many who die like Beasts without any feeling of their own estate, or any fear of Gods wrath, or Tribunal Seat, before which they are to appear ? Comfort thy self; O languishing soul; for if this earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Chear up therefore thy self in the all-sufficient attonement of the blood of the Lamb, which speaketh better things than that of Abel. And pray for those, who never yet obtained the grace to have such a sence and detestation of sin. Thou art one indeed, for whom Christ dyed, and from whom a wounded spirit (judging rather according to his feeling than his faith ) hath wrung that doleful voice of Christ : *a. My God, my God, why hast thou forsaken me ?* And doubt not but ere long thou shalt as truly *b reign* with him, as now thou dost suffer with him, for *c Yea* and *d Amen* hath spoken it. No sin bars a man from salvation, but only Incredulity and Impenitency : nothing makes the sin against the Holy Ghost unpardonable, but want of repentance. Thy unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

Meditate upon these Evangelical comforts, and thou shalt see that in the very agony of death, God will so assist thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the foulest foil ; yea when

when thy *eye-strings* are broken, that thou canst not see the *light*, *Jesus Christ* will appear unto thee to comfort thy *Soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy *Friends* behold thee, like a *Manna's Angel*, doing wonders indeed, when they shall see a frail Man, in his *greatest weakness* (by the meer assistance of *God's Spirit*) overcoming the strength of sin, the *bitterness* of death, and all the power of Satan; and in the fire of *Faith*, and perfume of *Prayer*, ascend up with *Angels* victoriously into *Heaven*.

Luk. 16. 22.

a Judg. 13. 1.

An Admonition to them who come to visit the sick.

They who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

Questions to be asked of a sick man, that is like to dye.

Dost thou believe that Almighty God, the Trinity of Persons in Unity of

of Essence, hath by his power made Heaven and Earth, and all things therein? and that he doth still by his *Divine Providence* govern the same? So that nothing comes to pass in the world nor to thy self, but what *his divine hand and counsel had determined before to be done.*

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*? and hast deserved for breaking his *holy Laws*, the *Curse of God*, which containeth *all the miseries of this life*, and everlasting torments in Hell fire, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not sorry in thy heart, that thou hast so broken his *Laws*, and neglected his *Service* and worship, and so much followed the *world*, and thine own *vain pleasures*? And wouldst thou not lead a *holier life*, if thou wert to begin again?

4. Dost thou not from thy *heart* desire to be reconciled unto God in *Jesus Christ* his *blessed Son*, thy *Mediator*, who is \* at the *right hand of God in heaven*, \* now appearing for thee in the *sight of God*, and making request unto him for thy *Soul*?

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints* or *Angels*, believing that *Jesus Christ* the only *Mediator of the New Testament*, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with *David* say

unto

• Rom. 8. 54.

• Heb. 9. 24.

Heb. 9. 11.

1 Tim. 2. 5.

Heb. 7. 25.

unto *Christ*, whom have I in Heaven but thee? And there is none upon earth that I desire besides thee. Psa. 73. 25.

6. Dost thou confidently believe and hope to be saved by the only merits of that bloody death and passion, which thy Saviour *Jesus Christ* hath suffered for thee? not putting any hope of Salvation in thine own merits, nor in any other means or Creatures, being assuredly perswaded, that there is no salvation in any other; and that there is none other name under Heaven, whereby thou must be saved. Act. 4. 12.  
Act. 10. 43.

7. Dost thou heartily forgive all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body; that thou maist appear before the Face of *Christ* (the Prince of Peace) in perfect love and charity. Isa. 9. 6.  
Heb. 12. 14.

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken and dost still with-hold, from any widow or fatherless children, or from any other person whomsoever? Be assured, that unless thou shalt restore like, *Zaccheus*, those goods and lands (if thou be'st able) thou canst not truly repent: and without true Repentance thou canst not be saved, nor look *Christ* in the face when thou shalt appear before his Judgment-seat.

9. Dost

9. Dost thou *firmly believe* that thy body shall be *raised up* out of the *Grave*, at the sound of the *last Trumpet*? and that thy Body and Soul shall be united together again in the *Resurrection Day*, to appear before the *Lord Jesus Christ*; and thence to go with him into the *Kingdom of Heaven*, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithful Christian; then let all who are present, joyn together and pray for him, in these, or the like words.

*A Prayer to be said for the sick by them who visit him.*

O Merciful Father, who art the Lord and giver of life, and to whom *belong the issues of Death*; we thy Children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much less to become suiters to thy Majesty in the behalf of others; yet because thou hast commanded us to pray one for another, *especially for the sick*, and hast promised *that the Prayers of the righteous shall avail much with thee*: in obedience therefore to thy Commandment, and confidence of thy gracious Promise, we are bold to become humble Suiters to thy Divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the *chastisement* of thine own fatherly hand. We could gladly wish the *Restitution* of his health, and a longer continuance of his life and Christian

*Fellow-*

James 5.



*fellowship amongst us : but for as much as it appeareth (as far as we can discern) that thou hast appointed by this visitation, to call for him out of this mortal life; we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou would'st pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also all the offences and transgressions, which ever since, to this day and hour, he hath committed in thought, word, and deed, against thy Divine Majesty. Cast them behind thy back: remove them as far from thy presence, as the East is from the West. Blot them out of thy remembrance; lay them not to his charge; wash them away with the Blood of Christ, that they may no more be seen: and deliver him from all the Judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgment against his Soul; and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time, we beseech thee look down from heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan: for here is a sick soul that needeth the help of such a heavenly Physician. O Lord increase his Faith,*

Psal. 103. 12.

T

that

that he may believe that Christ died for him, and that his blood cleanseth him from all his sins: and either *asswage* his pain, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and Power towards them that believe in thee. And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devour him. O *save* his Soul, and *reprove* *Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and to desire to be loosed, and to be with *Christ*. And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peacefully and joyfully to yield up his soul into thy merciful hands, and do thou receive her into thy mercy, and let thy blessed *Angels* carry her into thy kingdom. Make his last hour his best hour, his last words, his best words, and his last thoughts, his best thoughts. And when the sight of his eyes is gone, and his tongue shall fail to do its office, grant, O Lord, that

that his Soul may (with Stephen) behold Jesus Christ in Heaven ready to receive him : and that thy Spirit within him may make request for him with sighs which cannot be expressed. Teach us in him to read and see our own end and mortality : and therefore to be careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus Lord, we commend this our dear Brother (or Sister) thy sick servant unto thy eternal Grace and Mercy, in that Prayer which Christ our Saviour hath taught us, saying,

Rom. 8. 26.

*Our Father which art in heaven, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially, with this thy sick servant, to the end, and in the end. Amen.*

Let them read often unto the sick, some special Chapters of the holy Scripture : as

The three first Chapters of the Book of Job.

The 14. and 19. Chapters of Job.

The 34. Chapter of Deuteronomy.

The two last Chapters of Joshua.

The 17. Chapter of the first of Kings.

The 2. 4. and 12. Chapters of the second of Kings.

The 38. 40. and 65. Chapters of Isaiah.

The History of the Passion of Christ.

The 8. Chapter to the Romans.

The 15. Chapter of the first Epistle to the Corinthians.

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *St. James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience*, till he send for him; and praying the Lord to send them a joyful meeting in the *Kingdom of Heaven*, and a *blessed Resurrection* at the last day; they may depart at their pleasure in the peace of God.

*Consolations against impatience in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatience, meditate,

1. That thy *sins* have deserved the pains of *hell*: therefore thou may'st with greater patience endure these *fatherly Corrections*.

2. That these are the *scourges* of thy heavenly *Father*, and the rod is in his hand. If thou didst suffer with reverence being a *child*; the correction of thy *earthly Parents*; how much rather should'st thou now subject thy self (being the *Child of God*) to the chastisement of thy heavenly *Father*, seeing it is for thine eternal good?

3. That a *Christ* suffered in his soul and body *far grievous* pains for thee, therefore thou must more willingly suffer his blessed *pleasure* for thine *own good*. Therefore

Heb. 12. 9.

a Vir dolum.

Isaiah 53. 3.

fore faith Peter, <sup>b</sup> Christ suffered for you, leaving you an example, that ye should follow his steps. And, <sup>c</sup> Let us (saith S. Paul) run with joy the race that is set before us, looking unto Jesus the Author and finisher of our Faith, who for the joy that was set before him, endured the Cross, &c.

<sup>b</sup> 1 Pet. 2. 21.

<sup>c</sup> Heb. 12. 1, 2.

4. That these afflictions which now you suffer, are none other, but such which <sup>d</sup> are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Job's afflictions were far more grievous. There is not one of the Saints which now are at rest in heavenly joys, but endured as much as you do, before they went thither: yea many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joys whereunto you are now called. And you have a promise, that <sup>a</sup> the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you. And that <sup>b</sup> God of his fidelity, will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

<sup>d</sup> 1 Pet. 5. 9.  
S. Romitus  
cum quor-  
annis gravi  
morbo tenta-  
retur à Deo,  
doleat, quod  
uno anno fi-  
ber esset, ac si  
à Deo tunc  
desertus fuisset.  
Vit. Parr.  
c. 8.

<sup>a</sup> 1 Pet. 5. 10.

<sup>b</sup> 1 Cor. 10.  
13.

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. 38. years were appointed the sick man at <sup>a</sup> Bethesda's Pool. Twelve years to the Woman with the <sup>b</sup> bloody issue. Three months to <sup>c</sup> Moses. Ten days tribulation to the <sup>d</sup> Angel of the Church of Smyrna. Three days plague to <sup>e</sup> David. Yea, the number of the godly mans tears are registred in <sup>f</sup> Gods

<sup>a</sup> Joh. 5. 5.  
<sup>b</sup> Mat. 9. 20.  
<sup>c</sup> Exod. 2. 2.  
<sup>d</sup> Rev. 2. 10.  
<sup>e</sup> 2 Sam. 24.  
13.  
<sup>f</sup> Psal. 56. 8.

*a* Modicum  
& videbo  
vos.

Joh. 16. 16.

*b* Psal. 80.

*c* Rev. 6. 11.

*d* Joh. 16. 21.

*e* Psal. 110. 7.

\* Nubecula  
est, cito tran-  
sibit.

Joh. 16. 21.

Acts. 7.

\* Rev. 2. 10.

*a* Job 2. 10.

book, and the quantity kept in his bottle.

The time of our trouble (saith *Christ*) is but a *a* Modicum. Gods Anger lasts but a *b* moment (saith *David*.) A little *c* season (saith the *Lord*) and therefore calls all the time of our pain, but the *d* hour of sorrow. *David*, for the swiftness thereof, compares our present trouble to a *e* Brook; and \* *Athanasius* to a Showre. Compare the longest misery that man endures in this life, to the eternity of heavenly joys, and they will appear to be nothing. And as the sight of a Son safe born makes the Mother forget all her former deadly pain: so the sight of *Christ* in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw *Christ*, forgot his own wounds, with the horror of the Grave, and terror of the stones; and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of *Christs* wounds, \* Be faithful unto the death, and he will give thee the Crown of eternal life.

6. That you are now called to Repetitions in *Christs* School; to see how much Faith, Patience, and Godliness you have learned all this while: and whether you can, like *Job* *a* receive at the hand of God some evil, as well as you have hitherto received a great deal of good? As therefore you have always prayed, *Thy will be done*; so be not now offended at this which is done by his holy will.

7. That



7. That <sup>b</sup> all things shall work together for the best to them that love God : insomuch that neither death nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord. Assure your self that every pang is a prevention of the pains of hell ; every respite an earnest of Heavens rest : and how many stripes do you esteem heaven worth ? As your life hath been a comfort to others ; so give your friends a Christian example to dye, and deceive the Devil as Job did. It is but the cross of Christ sent before to crucifie the love of the World in thee ; that thou maist go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms his holy Cross, carry it after him, unto him ; thy pains will shortly pass, thy joys shall never pass away.

Consolations against the fear of Death.

**I**F in the time of thy sickness, thou findest thy self fearful to die, meditate,

1. That it argueth a dastardly mind to fear that which is not : For in the Church of Christ there is no Death, Isa. 25. 7, 8. And whosoever liveth and believeth in Christ shall never dye, Job. 11. 26. Let them fear death, who live without Christ. Christians die not : but when they please God, they are like Enoch translated unto God. Their pains are but Elija's fiery chariot to carry them up to heaven : or like Lazarus's sores,

T 4

sending

<sup>b</sup> Rom. 8. 28, 38, 39.

Morbus non malis adnumerandus, quia multis utiliter accidit. Basil. in Hexam.

Morbus est utilis quædam institutio, quæ docet, caduca spernere, & celestia spirare. Nazian. ad Philagrium.

Gen. 5. 24.

2 King. 2.

11, 12.

Luk. 16. 23.

Joh. 11. 4.

sending them to *Abraham's bosom*. In a word, if thou be one of them that like *Lazarus*, lovest *Jesus*, thy sickness is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if many heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortality of the soul: wilt thou being trained so long in *Christ's School*, (and now called to the *Marriage Supper* of the blessed *Lamb*, *Rev.* 19. 7.) be one of those *Guests* that refuse to go to that joyful banquet? God forbid.

Job 14. 5.

2. Remember that thy abode here is but the second degree of thy life: for after thou hadst first lived nine months in thy *Mother's Womb*, thou wast of necessity driven thence to live here in a second degree of life. And when that number of months which God hath determined for this life, are expired; thou must likewise leave this, and pass to a third degree in the other world, which never ends. Which to them that live and dye in the Lord, surpasseth as far this kind of life, as this doth that which one lives in his *Mother's Womb*. To this last and excellentest degree of life, through this door passed *Christ* himself, and all his *Saints* that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all *God's Elect*? Why should that be uncouth to thee, which was so welcome to all them? Fear not death, for as it is the *Exo-*  
dus

duſ of a bad, ſo it is the *Genesis* of a better world: the end of a temporal, but the beginning of an eternal life.

3. Consider that there are but *three things* that can make death ſo fearful unto thee: 1. The *loſſ* thou haſt thereby: 2. The *pain* that is therein: 3. The *terrible effects* which follow after. All theſe are but *false fires*, and *cauſeleſſ fears*. For the firſt, if thou leaveſt here *uncertain goods* which *Thieves* may rob, thou ſhalt find in heaven a true treasure, that can never be taken away: theſe were but *lent* thee as a *Steward* upon accounts; thoſe ſhall be given thee as thy *reward* for ever. If thou leaveſt a *loving Wife*, thou ſhalt be married to *Chriſt* which is *more lovely*. If thou leaveſt *Children* and *Friends*, thou ſhalt there find all thy *religious Anceſtors*, and *Children* departed: yea, *Chriſt*, and all his *blessed Saints* and *Angels*. And as many of thy *Children* as be *Gods Children*, ſhall thither follow after thee. Thou leaveſt an *earthly poſſeſſion*, and a *houſe of clay*; and thou ſhalt enjoy an *heavenly inheritance* and *manſion of glory*: which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee *gain*? Go home, go home, and we will follow after thee.

Secondly, For the *pain* in death; the *fear* of death more *pains* many than the very *pangs* of death; for many a *Chriſtian* dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *Hope* on the *firm ground* of the *Word* of *God*, who hath promiſed <sup>a</sup> in

Mors præſentis vitæ exitus & introitus melioris. Ber. in Epist. ad Rom.

Mat. 6. 19, 20.

2 Cor. 5. 1. John 14. 2.

Timor mortis ipſa morte p. ior.

a 2 Cor. 12 2.

2 Cor. 12.

9.

1 Cor. 10.

13.

Rom. 8. 1.

Joh. 5. 24.

1 Cor. 15. 54.

1 Thess. 4.

13.

Isaiah 26.

Rev. 14.

c Στόλισις

ἐν εἰρήνῃ.

Luk. 2. 29.

d 2 Cor. 5.

Phil. 1. 23.

ἀνάστασις.

Mors porta

gloriæ. Greg.

Janua vitæ.

Bernard.

<sup>a</sup> in thy weakness to perfect his strength, and  
<sup>b</sup> not to suffer thee to be tempted above that  
 thou art able to bear. And Christ will  
 shortly turn all thy temporal pains to his  
 eternal joys.

Lastly, as for the terrible effects which  
 follow after death, they belong not unto  
 thee being a member of Christ; for Christ  
 by his death hath taken away the sting of  
 death to the faithful; so that now there is  
 no condemnation to them that are in Christ  
 Jesus. And Christ hath protested, that he  
 that believeth in him, hath everlasting life,  
 and shall not come into condemnation, but hath  
 passed from death unto life. Hereupon the  
 holy Spirit from heaven saith, Blessed are  
 the dead which die in the Lord: and that from  
 thenceforth they rest from their labours, and  
 their works do follow them. In respect  
 therefore of the faithful, death is swal-  
 lowed up in victory: and his sting, which  
 is sin and the punishment thereof, is taken  
 away by Christ. Hence death is called in  
 respect of our bodies, <sup>a</sup> <sup>b</sup> sleep and rest:  
 In respect of our souls, <sup>a</sup> going to our hea-  
 venly Father, <sup>a</sup> <sup>c</sup> departing in peace, <sup>a</sup> re-  
 moving from this body to go to the Lord; <sup>a</sup>  
<sup>d</sup> dissolution of soul and body to be with Christ.  
 What shall I say? Precious in the sight of  
 the Lord is the death of his Saints. These  
 pains are but thy throes and travail to  
 bring forth eternal life. And who would  
 not pass through hell to go to Paradise?  
 much more through death? There is  
 nothing after death that thou needest  
 fear;

fear ; not thy *sins* , because Christ hath payed thy *ransom* ; not the *Judg* , for he is thy *loving brother* ; not the *grave*, for it is the *Lords bed* ; not *hell*, for thy Redeemer keeps the *keys* ; not the *Devil*, for Gods *holy Angels pitch their tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer *eternal life* : glorifie therefore Christ by a blessed Death. Say chearfully, *Come Lord Jesus*, for thy Servant cometh unto thee : I am willing, Lord, help my *weakness*.

*Seven sanctified Thoughts , and mournful sighs of a sick Man, ready to die.*

NOW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity, but gives us in the midst of our extremities some respite to ease and refresh our selves ; thou must have an especial care ( considering how short a time thou hast, either for ever to lose, or to obtain heaven ) to make use of every breathing time which God doth afford thee : and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease , use some of these short Thoughts and Sighs.

*The first Thought.*

SEeing every Man enters into this life in tears, passeth it in sweat, and ends it in sorrow; ah what is there in it, that a Man should desire to live any longer in it ? Oh ! what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port; and that the *Traveller* never resteth till he come to his *journeys end*; we *fear* to descry our Port; and therefore would put back our Bark to be longer *tossed* in this continual *tempest*? We *weep* to see our *journeys end*; and therefore desire our journey to be lengthened, that we might be more tyred with a *foul* and *cambersome way*.

*The Spiritual Sigh thereupon.*

Gen. 47. 9. **O** Lord, this life is but a troublesome Pilgrimage; *few* in days, but full in evils: and I am wearie of it, by reason of my sins. Let me therefore (O Lord), intreat thy Majesty, in this my *bed of sickness*, as *Elias* did under the *Juniper tree* in his affliction: *It is now enough, O Lord, that I have lived so long in this vale of misery; take my soul into thy merciful hands, for I am no better than my Fathers.*

I Kin. 19. 4.

*The second Thought.*

4 Rom. 7. 24. **T**Hink with what a *a body of sin* thou art loaden, what great *civil wars* are contained in a *b little world*; the *flesh* fighting against the *Spirit*, *Passion* against *Reason*, *Earth* against *Heaven*; and the world *within* thee banding it self for the World *without* thee; and that but *one* onely mean remains to end this conflict, *death*, which (in Gods appointed time) will separate thy *spirit* from thy *flesh*; the pure and regenerate part of thy soul, from that part which is *impure* and *unregenerated*.

6 Jam. 4. 1.

Gal. 5. 17.

*The*



*The spiritual Sigh upon the second Thought.*

**O** Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling; I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle) *a* Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

Rom. 7. 24.

Rev. 5. 9.

Psal. 116. 8.

Psal. 145.

*a* 1 Cor. 15. 57.

*The third Thought.*

**T**Hink how it behoves thee to be assured that thy soul is Christ's; for death hath taken sufficient gages to assure himself of thy body, in that all thy senses be all ready to die, save only the sense of pain: but sth the beginning of thy being began with pain; marvel the less if thy end conclude with dolours. But if these temporal dolours (which only afflict the body) be so painful: O Lord, who can endure the devouring fire? who can abide the everlasting burning?

Isa. 33. 14.

*The spiritual Sigh upon the third Thought.*

**O** Lord Jesus Christ, the Son of the living God, who art the only Physician, that canst ease my body from pain, and restore my soul to life eternal: put thy Passion, Cross and Death, betwixt my soul and

Acts 7. 59.

and thy *Judgments* : and let the merits of thy *obedience* stand betwixt thy Father's *justice* and my *disobedience* : and from these *bodily pains* receive my Soul into thine *everlasting peace* : for I cry unto thee with *Stephen*, *Lord Jesus receive my spirit*.

*The fourth Thought.*

**T**hink that the *worst* that Death can do , is but to send thy Soul *sooner* than thy flesh would be willing, to *Christ* and his heavenly Joys : remember that *that worst is thy best hope*. The worst therefore of death, is rather a help than a harm.

*The spiritual Sigh upon the fourth Thought.*

Luke 23. 43.

Phil. 1. 23.

**O** Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in *misery* flieth unto thy *grace* for succour and mercy; Oh sound that *sweet Voice* in the ears of my Soul, which thou spakest unto the *penitent thief* on the cross, *This day thou shalt be with me in Paradise*. For I, O Lord, do (with the *Apostle*) from my Soul speak unto thee, *I desire to be dissolved, and to be with Christ*.

*The fifth Thought.*

Isa 25. 7, 8.

John 11. 25.

**T**hink , (if thou fearest to die) *That in Mount Sion there is no Death*, for *he that believeth in Christ, shall never die*. And if thou desirest to live , without doubt, the *life eternal* ( whereunto this Death is a *passage*) *surpasseth all*. There do all the faithful departed ( having ended their

their miseries ) live with *Christ* in joys, and thither shall all the godly, which *survive*, be gathered out of their troubles, to enjoy with him *eternal rest*.

*The spiritual Sigh on the fifth Thought.*

**O** Lord, thou seest the malice of Satan, who (not contenting himself, like a roaring Lion all the days and nights of our life, to seek our destruction) shews himself *busiest*, when thy Children are *weakest*, and nearest to their end : O Lord reprove him, and preserve my Soul. He seeks to terrifie me with death, which my sins have *deserved* ; but let thy *Holy Spirit* comfort my Soul with the assurance of eternal life, which thy *blood* hath *purchased*. Allwage my *pain*, increase my *patience*, and (if it be thy blessed will) end my *troubles* : for my Soul beseecheth thee with old blessed Simeon, Lord, now let me thy servant depart in peace, according to thy Word.

1 Pet. 5. 8.

Luke 2. 29.

*The sixth Thought.*

**T**Hink with thy self what a blessing God hath bestowed upon thee above many millions in the World : that whereas they are either Pagans, who worship not the true God ; or Idolaters, who worship the true God *falsly* : thou hast lived in a true *Christian Church*, and hast grace to die in the *true Christian Faith*, and to be buried in the *Sepulchre of Gods Servants* ; who all wait for the *hope of Israel*, and raising of their Bodies in the *resurrection* of the *Just*.

Acts 26. 6, 7.

Luk. 14. 14.

The

*The spiritual Sign upon the sixth Thought.*

a Joh. 11. 25,  
26.

b Verſ. 24.

b Job 19. 25,  
26.

**O** Lord Jesus Christ, who art a the Resurrection, and the life, in whom whosoever believeth shall live; though he were dead: I believe that whosoever liveth and believeth in thee, shall never dye. b I know that I shall rise again in the Resurrection of the last day: c for I am sure, that thou my Redeemer livest. And though that after my death worms destroy this body; yet I shall see thee, my Lord, and my God, in this flesh.

Matt. 25. 34.

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence; Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.

*The seventh Thought.*

a Gal. 3. 13.

**T**hink with thy self, how Christ endured for thee a a cursed death, and the wrath of God, which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs Faith, when they might have lived by dissembling or denying him: how much more willing shouldst thou be to depart in the Faith of Christ, having less pains to torment thee, and more means to comfort thee?

*The*

*The spiritual sigh upon the seventh Thought.*

**O** Lord, my sins have deserved the pains of Hell, and eternal death; much more these fatherly corrections wherewith thou dost afflict me: But, O <sup>a</sup> blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and \* wash away all my filthy sins with thy most precious blood, and <sup>b</sup> receive my soul into thy heavenly Kingdom; for <sup>c</sup> into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

<sup>a</sup> Joh. 1. 29.

\* Rev. 1. 5.

<sup>b</sup> Luk. 23. 42.

<sup>c</sup> Psal. 31. 5.

*The sick person ought now to send for some godly and religious Pastor.*

**I**N any wise, remember (if conveniently it may be) to send for some godly and religious Pastor: not only to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous <sup>d</sup> Prophets, and \* Elders of the Church) but also upon thy confession and unfeigned Repentance to absolve thee of thy sins. For as Christ hath given him a calling to <sup>e</sup> baptize thee unto repentance for the remission of thy sins: so hath he likewise given him a calling, and <sup>f</sup> power, and <sup>g</sup> authority (upon repentance) to absolve thee from thy sins. \* I will give thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, <sup>i</sup> Verily, I ~~say~~ unto you, whatsoever ye bind

<sup>d</sup> Gen. 20. 7.

Jer. 18. 20.

and 15. 1.

<sup>i</sup> Saq. 12.

19, 23.

<sup>e</sup> Jam. 5. 14.

15, 16.

<sup>f</sup> Mark 1. 4.

Acts 19. 4.

<sup>g</sup> 1 Cor. 5. 4.

<sup>h</sup> 2 Cor. 10. 8.

\* Mat. 16. 19.

<sup>i</sup> Mat 18. 18.

Joh. 22. 22,  
23.

Job 33. 19,  
22, 23, 24.

James 5. 15.

Rev. 11. 6.

<sup>a</sup> 1 Cor. 5. 5.

<sup>b</sup> 2 Cor. 10.  
4, &c.

<sup>c</sup> Mat. 16. 19.  
Ministri pec-  
cata remit-  
tunt non au-  
toritate, sed  
operis xpi.

<sup>d</sup> 1 Cor. 5. 4.

<sup>e</sup> 1 Cor. 4. 1, 2.

Act. 13. 38.

bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost: whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job, for Elibu tells him, That when God strikes a man with maldy on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable hereunto (saith St. James) if the sick have committed sins (upon his repentance, and the Prayers of the Elders) they shall be forgiven him. These have power to shut Heaven, and to <sup>a</sup> deliver (the scandalous impenitent sinner) to Satan: For, <sup>b</sup> the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the <sup>c</sup> key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, do not forgive sin by any <sup>d</sup> absolute power of their own (for so only Christ their Master forgiveth sins) but <sup>e</sup> ministerially, as the servants of Christ, and Stewards, to whose fidelity their Lord and Master hath committed his Keyes, and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth, and the mercies of God to penitent sinners, or his Judg-  
ments.



ments to impenitent and obstinate persons, and so do apply the general promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the Gates of heaven, and against whom he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, Joh. 11. 44. And as no water could wash away Naaman's leprosy, but the waters of Jordan, (though other Rivers were as clear) because the promise was annexed unto the water of Jordan, and not of other Rivers: so though another man may pronounce the same words, yet have they not the like efficacy and power to work on the conscience, as when they are pronounced from the mouth of Christ's Ministers, because the \* promise is annexed to the word of God in their mouths: for them hath he <sup>a</sup> chosen, <sup>b</sup> separated, and <sup>c</sup> set apart for this work, and to them he hath committed the <sup>d</sup> ministry and Word of reconciliation: by their holy <sup>e</sup> calling and <sup>f</sup> ordination they have received the <sup>g</sup> holy Ghost, and the ministerial power of binding and loosing. They are sent forth of the <sup>h</sup> holy Ghost for this work, whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent in the

To this end saith Basil, in Asc. c. 13.

Christus omnibus Pastoribus & Doctoribus Ecclesiarum, *ἰσὺν*

*πρωτοῦ* *ἰερωσύνης*,

æqualem

tribuit potestatem, cujus

signum est,

quod omnes

ex æquo li-

gant & sol-

vunt, ut Pe-

trus. Papists

elare not de-

ny this. Qui-

libet sacerdos

(quantum est

ex virtute

clavium) ha-

bet potesta-

tem indiffe-

renter in om-

nes. In sup-

plement.

Thomæ. 4. 6.

Verse 10.

\* Joh. 20. 22,

23.

<sup>a</sup> Act. 1. 24.

<sup>b</sup> Acts 13. 2.

<sup>c</sup> Rom. 1. 1.

<sup>d</sup> 2 Cor. 5.

18, 19.

<sup>e</sup> Act. 13. 2.

<sup>h</sup> Act. 13. 2, 4.

\* same

1 Cor. 1. 1. Heb. 5. 4.

f Joh. 1. 5. g Joh. 20. 22, 23.

\* ἀντιπαρά-  
 τιν τὰς ἀμαρ-  
 τίας Joh. 20.  
 23. Καὶ εἶπεν  
 ἡμῖν ταῖς  
 ἀμαρτίας  
 ἡμῶν

2 Cor. 5. 18.

Joh. 20. 21,  
 23.

2 Cor. 2. 7,  
 10.  
 Heb. 5. 41.  
 \* 2 Cor. 5.  
 18, 19.  
 Luk. 10. 16.

\* same words that he teacheth us in the Lord's Prayer to desire God to forgive us our sins : to assure all penitent sinners, that God by his Minister's absolution doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in heaven, *in foro judicii*, the same he declareth on earth by his reconciling Ministers, *in foro poenitentiae* : so that as God hath reconciled the world to himself by Jesus Christ : so hath he (saith the Apostle) given unto us the ministry of this reconciliation.

He that sent them to baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you : whosesoever sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he use the same water and words) but only the lawful Minister, which Christ hath called and authorized to this divine and ministerial Function : so though others may comfort with good words ; yet none can *absolve* from sin, but only those, to whom Christ hath committed the holy \* Ministry and Word of reconciliation : and of their absolutum Christ speaketh, he that heareth you, heareth me In a doubtful title thou wilt ask the counsel of a skilful Lawyer : in peril of sickness thou wilt know the advice of the learned Physician : and is there no danger in dread of damnation for a sinner to be his own Judge ?

Judicious

Judicious Calvin teacheth this point of Doctrine most plainly; *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: insomuch, as they are said to remit sins, and to loose souls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedie which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul: whose office it is (both publickly and privately) to administer Evangelical Consolation to Gods people.

Beza highly \* commendeth this practice: and † Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church hath ever most \* soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish auricular confession; which they thrust upon the souls of Christians, as an expiatory Sacrifice, and a meritorious satisfaction for sin: racking their Consciences to confess, when they feel no distress, and to enumerate all their sins, which is impossible: that by this means they might  
dive

Lib. 3. Instit.  
cap. 4. sect.  
12.

\* In Antith.  
Papatus &  
Christianismi  
vol. 1. fol. 66.  
† Luther.  
tom. 6. fol.  
109. & seq.  
a Witness  
our Liturgy,  
D. Holland  
absolved D.  
Reynolds,  
who not be-  
ing able to  
speak, kissed  
the hand  
wherewith  
he was absol-  
ved.

\* Rev. 3. 7.  
 Mar. 2. 7.  
 Luk. 5. 21.  
 a Mat. 16. 19.  
 b 1 Cor. 4. 1.  
 c 2 Cor. 5. 20.  
 Ministerii  
 clavis duplex  
 est, una sci-  
 entia discer-  
 nendi: (1 Cor.  
 12. 10. 1 Joh.  
 4. 1.) Alia est  
 potestas li-  
 gandi & ab-  
 solvendi.  
 Joh. 20. 23.  
 a Mat. 27. 4.  
 b Heb. 7. 24.  
 27, 28.  
 c Heb. 8. 4.  
 Heb. 7. 15.

*dive* into the secrets of all men, which oft-  
 times hath proved pernicious, not only  
 to *private persons*, but also to *publick states*.  
 But the truth of Gods Word is, that no  
 person having received *orders* in the  
 Church of Rome, can truly *absolve* a sinner:  
 for the keys of *absolution* are two; the  
 one is the Key of *Authority*, and that only  
 \* *Christ* hath; the other is the Key of *Min-  
 istry*, and this he <sup>a</sup> gives to his *Ministers*,  
 who are therefore called the <sup>b</sup> *Ministers of  
 Christ*, the *Stewards of Gods Mysteries*: the  
<sup>c</sup> *Ambassadors of reconciliation*, *Bishops*, *Pa-  
 stors*, *Elders*, &c. But *Christ* never ordain-  
 ed in the New Test. any order of *sacrifi-  
 cing Priests*: neither is the name of *iesu's*,  
 which properly signifieth *Sacerdos*, or *sa-  
 crificing Priest*, given to any officer of *Christ*,  
 in all the New Testament: Neither do we  
 read in all the New Testament, of any, who  
 confessed himself to a *Priest*, but <sup>a</sup> *Judas*.  
 Neither is there any real *Priest* in the New  
 Testament, but only <sup>b</sup> *Christ*. Neither is  
 there any *part* of his *Priesthood* to be now  
 accomplished on <sup>c</sup> *Earth*, but that which he  
 fulfilleth in *heaven*, by *making intercession*  
 for us. Seeing therefore *Christ* never ordain-  
 ed any order of *sacrificing Priests*; and that  
 Popish *Priests* scorn the name of *Ministers  
 of the Gospel*, to whom only *Christ* com-  
 mitted his *Keys*: it necessarily followeth,  
 that no *Popish Priest* can truly either *excom-  
 municate* or *absolve* any sinner, or have any  
*lawful right* to meddle with *Christ's Keys*.  
 But the *Antichristian abuse* of this Divine

Or-

Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in cases of *distress of Conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this spiritual conference betwixt the Pastors and the People committed to their charge. If any *sin* therefore troubleth thy *Conscience*, confess it to *Gods Minister*, ask his *counsel*, and if thou dost truly repent, receive his *absolution*. And then doubt not in *foro Conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, pronouncing them to be forgiven in heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou shalt not find more ease in thy *Conscience*, than can be expressed in words. Did prophane men consider the *dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the Persons.

Luk. 10. 16.

The sick man (having thus eased his *Conscience*, and received his *absolution*) may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, and to discourage the *devil* in his *assaults*. In this respect the *Council of Nice* termeth this Sacrament, *Viaticum*, the *Souls provision for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch

Concil. Nic.  
Can. 12.

<sup>b</sup> Mat. 26. 18.

Luk. 22. 12.

<sup>c</sup> Rom. 16. 5.

Philem. v. 2.

<sup>d</sup> Mat. 18.

20.

<sup>a</sup> Jewel against Harding Artic. 1. of private Mass, fol. 4.

<sup>b</sup> In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit. Aquin. part.

3. q. 38. art. 5.

<sup>\*</sup> De cœnæ administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum ita res & opportunitas feret, cp. 51.

asmuch as our *Lord* (the first institutor) celebrated it in a <sup>b</sup> private house, and that <sup>c</sup> St. Paul termeth the *houses* of Christians, the *Churches* of *Christ*; and that <sup>d</sup> Christ himself hath promised to be in the *midst* of the faithful, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not, through sickness, able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacrament at home. He sheweth more simplicity than knowledge, who thinks that this favours of a *Private Mass*. For a Mass is called *private*, not because it is said in a private house, but because (as Bishop <sup>a</sup> Jewel teacheth out of <sup>b</sup> Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a *private Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *Institution* is observed. Many faithful Brethren meet together, and tarry one for another, Christ his Death is remembered and shewed, and the Minister, together with the faithful, and the sick party, do communicate. Mr. <sup>\*</sup> Calvin saith, *That he doth very willingly admit administering of the Communion to them that are sick,*



sick, when the case and opportunity so requir-  
eth. And in \* another place he saith, That  
he hath many weighty reasons to compel him  
not to deny the Lords Supper unto the sick. Yet  
I would wish all Christians to use to re-  
ceive often ( in their health ) especial-  
ly once every month with the whole  
Church ; for then they shall not need so  
much to assemble their friends upon such  
an occasion, nor so much to be troubled  
themselves for want of the Sacrament. For,  
as M. Perkins saith very well, *The fruit and  
efficacy of the Sacrament is not to be restrain-  
ed to the time of receiving ; but it extends it  
self to the whole time of mans life after-  
wards : the efficacy whereof , did men  
thoroughly understand , they should not  
need to be so often exhorted to receive it.*

*Pastores omnes hic exoratos vellem, ut in hu-  
jus controversiæ statum penitus introspeciant :  
nec fideles ex hac vita migrantes, & panem  
vitæ petentes, viatico suo fraudari sinant, nè  
lugubris ista in iis adimpleatur lamentatio :  
Parvuli panem petunt, & non sit qui frangat  
eis.* As therefore when a wicked liver dieth  
he may say to death, as Abab said to Elijah,  
*Hast thou found me, O mine enemy?* So on the  
other side, when it is told a penitent sin-  
ner, that Death knocks at the door, and  
begins to look him in the face , he may  
say of death, as David said of Ahimaaz,  
*Let him come and welcome, for he is a good  
man, and cometh with good tidings : he is  
the messenger of Christ, and bringeth unto  
me the joy ful news of eternal life.* And

4 Cur coram  
ægrotis ne-  
gandam esse  
non arbitror,  
multæ & gra-  
ves causæ me  
impellunt.  
Ep. 31. 1.

Perkins his  
right way to  
dying well.  
Admonitio  
ad Pastores.

Lam. 4. 4.

1 Kin. 21.  
20.

2 Sam. 18. 27.  
Ut mori-  
ari  
pius, vivere  
disce pié.

\* Summum  
hominis bo-  
num, bonus  
ex hac vitâ  
exitus.

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And *one day* of a *\*blessed death* will make amends for all the *sorrows* of a *bitter life*.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon *Jesus Christ* thy Saviour.

*A Prayer at the yielding up of the Ghost.*

John 1. 29.

Luk. 18. 13.

**O** *Lamb of God*, which by thy blood hast taken away the sins of the world: have mercy upon me a sinner. *Lord Jesus* receive my Spirit. Amen.

When the sick party is departing, let the faithful that are present kneel down and commend his soul to God, in these or the like words.

Psal. 46. 1.

Psal. 4. 6.

1 Joh. 1. 7.

**O** Gracious God, and merciful Father, who art our refuge and strength, and a very present help in trouble; lift up the light of thy favourable countenance at this instant upon thy servant, that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of *Christ Jesus's blood*, that they may never be laid to his charge. Increase his Faith, preserve and keep safe his soul from the danger of the devil and his wicked angels. Comfort him with thy holy Spirit, cause him now to feel

feel that thou art his *loving Father*, and that he is thy child by *Adoption* and *Grace*. Save, O Christ, the price of thine own blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his *soul*, as thou didst the *penitent thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the soul of *Lazarus*; and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for him and *us all*; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father, &c.*

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

*Martyrdom* is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death, Christ hath promised a *Crown*: a *Be thou faithful unto the death, and I will give thee the Crown of life*. Which promise the Church so firmly believed, that they termed *martyrdom*

Rom. 8. 34.

Sanguis martyr-  
rum semen  
Ecclesie.

Martyres ac-  
ceperunt, non  
dederunt co-  
ronas. Leo.

Martyrio co-  
ronatus. Euf.  
usually.

ἡ ζωὴ τοῦ  
τὸν σέφαινον  
τῆς ζωῆς.

Rev. 2. 10.  
Bern. Ser. in  
fest. Innoc.

Frid. Nauka  
in vit. Joh. n.  
Flores Hist.  
ad An. 65.

6 Acts 7.

it self a *Crown*. And God to animate Christians to this excellent prize, would, by a *prediction*, that <sup>b</sup> Stephen, the first Christian Martyr, should have his name of a *Crown*.

Of *Martyrdom* there are three kinds.

1. *Solâ voluntate*, in will only, as John the Evangelist, who (being boyled in a Cauldron of Oyl) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the Innocents of <sup>c</sup> *Bethlehem*.

3. *Voluntate & opere*, both in will and deed, as in the *Primitive Church*, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our days, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable, whose fiery zeal to God's truth, brought them to the flames of Martyrdom; to seal Christ's Faith. It is not the cruelty of the death, but the innocency and holiness of the cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient warrant to suffer *Martyrdom*: because Science in God's Word, must direct Conscience in man's heart. For they who killed the Apostles, in their erroneous Consciences, thought they did God good service: and Paul of zeal breathed out <sup>a</sup> slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuits be so holy, true and innocent, as that it may warrant

<sup>c</sup> Matth. 2.  
Acts and Mo-  
numents,  
1 Pet. 2. 19.  
Causa, non  
passio, facit  
Martirem,  
Aug. Ep. 61.  
Non mortes,  
sed mores,  
Dr. Boys.  
Tho. Aquin.  
1. 2. quest.  
17. art. 6

Joh. 16. 2.  
<sup>a</sup> Acts 9. 1.  
Paul. 3. 6.

warrant their Conscience to suffer death, and to hazard their eternal salvation thereon, let *Paul's* Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) be judge. And it will plainly appear, that the Doctrine which *St. Paul* taught to the ancient Church of Rome, is *ex diametro* opposite in 26 fundamental points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For *St. Paul* taught the Primitive Church of Rome.

Epistola ad Romanos, is now Epistola in Romanos.

1. That our Election is of God's free Grace, and not *ex operibus praevisis*, Rom. 9.

11. Rom. 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are God's Oracles and Canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the Apocrypha.

5. That the Holy Scriptures have God's authority, \* Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scripture, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

\* Note that the Scripture faith, God faith, and the Scripture concludeth, is all one with Paul.

τὰ ἱδολα,  
Having refe-  
rence to  
what he  
spake before,  
Rom. 1. 23.  
Of Images

7. That all *Images* made of the true God are very *Idols*, R. 1. 23. & R. 2. 22. conferr'd

8. That to *bow* the *knee* religiously to an *Image*, or to worship any creature, is meer *Idolatry*, R. 11. 4. and a *lying service*, R. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15, 27. therefore not to *Saints* and *Angels*.

10. That *Christ* is our only intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the only *Sacrifice* of Christians, is nothing but the *spiritual Sacrificing* of their *souls* & *bodies* to serve God in holiness and righteousness, R. 12. 1. R. 15. 16. therefore no *real* sacrificing of *Christ* in the *Mass*.

12. That the *religious worship* called *dulia*, as well as *latria*, belongeth to God alone, Rom. 1. 9. Rom. 12. 11. R. 16. 18. conferr'd.

13. That all Christians are to pray unto God in their own native language. R. 14. 11.

14. That we have not of our selves, in the state of corruption, *free will* unto good, Rom. 7. 18, &c. Rom. 9. 16.

15. That *Concupiscence* in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the *Sacraments* do not confer grace *ex opere operato*, but *sign* and *seal* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be assured of his *salvation*, Rom. 8. 9, 16, 35, &c.

18. That no man in this life, since *Adams* fall, can perfectly fulfill the *Commandments*



ments of God, *Rom.* 7. 10, &c. *Rom.* 3. 19, &c. *Rom.* 11. 32.

19. That to place Religion in the difference of meats and days, is superstition, *Rom.* 14. 3, 5, 6, 17, 23.

20. That the imputed righteousness of Christ, is that only that makes us just before God, *Rom.* 4. 9. 17, 23.

21. That Christ's flesh was made of the Seed of David, by Incarnation: not of a Wafer-Cake by Transubstantiation, *Rom.* 1. 3.

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, *Rom.* 1. 7. *Rom.* 8. 27. *Rom.* 15. 31. *Rom.* 16. 2. and 15. *Rom.* 15. 25.

23. That *Ipse*, Christ, the God of peace: and not *Ipsa*, the Woman, should bruise the Serpents head, *Rom.* 16. 20.

24. That every Soul must of conscience be subject, and pay tribute to the Higher powers, that is, the Magistrates which bear the sword, *Rom.* 13. 1, 2, &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring damnation upon their souls, as Traytors, that resist God and his Ordinance, *Rom.* 13. 2.

25. That Paul (not Peter) was ordained by the grace of God, to be chief Apostle of the Gentiles, and consequently of Rome, the chief City of the Gentiles, \* *Rom.* 15. 15, 16, 19, 20, &c. *Rom.* 11. 14. *Rom.* 16. 4.

26. That the Church of Rome may err, and fall away from the true Faith, as well as

\* It seems by *Rom.* 15. 20, 29. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, v. 3, 9. kinsmen, v. 7, 13. fellow-prisoners, v. 7. the first-fruits of Achaiah, where he had preached, v. 7. all familiar to him and to Tertius, who writ the Epistle, v. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome, Act. 28. 15.

the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome, teacheth in all these, and in innumerable other points, clean contrary to that which the Apostle taught the Primitive Romans, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? And whether it be not better to return to St. Paul's truth, than still to continue in Rome's error? And if this be true, then let Jesuits and Seminary Priests take heed and fear; lest it be not faith, but faction; not truth, but treason; not Religion, but Rebellion, beginning at Tyber, and ending at Tyburn, which is the cause of their deaths. And being sent from a troublesome Apostatical See, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign, to raise Rebellion, to move Invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered; and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear

fear, that the miracles of <sup>a</sup> *Lipsius* two Ladies, *Bluntstone's* Boy, *Garnet's* Straw, and the *Maid's* fiery Apron, will not suffice to clear that these men are not *Murderers* of themselves, rather than *Martyrs* of Christ.

And with what conscience can any *Papist* count *Garnet* a *Martyr*, when his own conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gunpowder Gospel* be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? & who are *Canibals*, if they be *Catholicks*?

But leaving these, if they will be filthy to their filthiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious <sup>\*</sup> *depositum*) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to Christ, and obedience to our King; that if our Saviour shall ever count us <sup>\*</sup> *worthy* that honour to suffer Martyrdom for his Gospels sake: be it by open burning at the Stake, as in *Q. Maries* days; or by secret murdering, as in the *Inquisition* house; or by outrageous massacring, as in the *Parisians* *Mattens*; in being blown up with Gun-powder, as was intended in the *Parliament House*: we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause; as that we may seal with our deaths the evangelical truth which we have professed in our lives. That in the days of our lives we may be <sup>a</sup> *blessed* by his Word, in the day of Death, be blessed in the Lord,

<sup>a</sup> Ut Alexandri causa iis qui illam sectare cupiunt patefiat: iudicatus est Ephefi ab Æmilio Frontino Proconsule non propter professionis nomen. sed propter perpetratam latrocinia, cum jam esset prevaricator (& proditor.) Euseb. Hist. Eccles. lib. 5. cap. 18.

<sup>\*</sup> 1 Tim. 6. 20. Prov. 24. 21. 1 Pet 2. 17. <sup>\*</sup> Act. 5. 41.

<sup>a</sup> Luk. 11. 28. Rev. 14. 13.

<sup>b</sup> Mat. 25. 31. and in the day of judgment be the <sup>b</sup> blessed  
 of his Father, \* Even so grant, Lord Jesus,  
 \* Rev. 22. 20. Amen.

*A Divine Colloquie betwixt the Soul and her  
 Saviour concerning the effectual merits of  
 his dolorous Passion.*

Soul.

**L**ord, wherefore didst thou wash thy Dis-  
 ciples feet? Christ, To teach thee  
 how thou shouldest prepare thy self to  
 come to my Supper.

<sup>b</sup> Joh. 13. 14. S. Lord, why wouldest thou wash them  
 thy self? C. To teach thee humility, if  
 thou wilt be my Disciple.

<sup>c</sup> Luk. 22. 19, 20. S. Lord, wherefore didst thou before thy  
 death \* institute thy last Supper? C. That  
 thou mightest the better remember my  
 death, and be assured that all the merits  
 thereof are thine.

<sup>d</sup> Joh. 18. 2. S. Lord, wherefore wouldest thou go to  
 such a place, where <sup>d</sup> Judas knew to find thee?  
 C. That thou mightest know that I went as  
 willingly to suffer for thy sin, as ever thou  
 wentest to any place to commit a sin.

<sup>a</sup> Joh. 18. 1. S. Lord, wherefore wouldest thou begin  
 thy passion in a <sup>a</sup> Garden! C. Because that  
 in a <sup>b</sup> Garden thy sin took first beginning.

<sup>c</sup> Mat. 26. 40. S. Lord, wherefore did thy three select Dis-  
 ciples <sup>c</sup> fall so fast asleep, when thou beganst  
 to fall into thy agony? To shew, that I <sup>d</sup> alone  
 wrought the work of thy Redemption.

<sup>e</sup> Mat. 26. 4. S. Lord, why were there so many <sup>e</sup> plots  
 and snares laid for thee? C. That I might  
 make thee to escape all the snares of thy  
 Ghostly Hunter.

S. Lord

S. Lord, why wouldest thou suffer Judas (betraying thee) to kiss thee? C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

Mat. 26. 49.

S. Lord, why wouldest thou be sold for thirty pieces of silver? C. That I might free thee from perpetual bondage.

Gen. 3. 4. 5.

Mat. 27. 3.

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

Mat. 26. 39.

Hebr. 5. 7.

S. Lord, why wast thou so afraid, and cast into such an Agony? C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

Luk. 22. 44.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee? C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

Mat. 26. 39,

42, 44.

Gal. 3. 13.

S. Lord, wherefore didst thou after thy wish, submit thy will unto the will of thy Father? C. To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldst yield to bear with patience that Cross, which thou seest to come from the just hand of thy heavenly Father.

Luk. 22. 42.

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains & bloody spots.

Luk. 22. 44.

S. Lord, why wouldest thou be taken, when thou mightest have escaped thine enemies?

Luk. 22. 54.

C. That

Mat. 5. 25.

a Mat. 22.

13.

b Mat. 26.

56.

Joh. 18. 8.

Mark 14. 51.

52

Mat. 27. 2.

Luk. 22. 57.

58, 60.

Mat. 26. 74.

75.

Luk. 22. 61.

C. That thy spiritual enemies should not take thee, and cast thee into the prison of  
a utter darkness.

S. Lord, wherefore wouldst thou be b forsaken of all thy Disciples? C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldst thou stand to be apprehended alone? C. To shew thee that my love of thy salvation was more than the love of all my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers, and unstript of his Linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the High-Priest?

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, than was that young man.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denied of Peter?

C. That I might confess thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

S. Lord, wherefore wouldst thou bring Peter to repentance by the Crowing of a Cock?

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

C. Be-



C. Because thou mightest know that without the help of my grace no means can turn a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be crowned with thorns? C. That by wearing thorns, the first fruits of the curse, it might appear, that it is I which take away the sins and curse of the world, and crown thee with the <sup>a</sup> Crown of life and glory.

S. Lord, why was a <sup>b</sup> reed put into thy hand? C. That it might appear that I came not to <sup>c</sup> break the bruised Reed.

S. Lord, wherefore wast thou <sup>d</sup> mocked of the Jews? C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with <sup>e</sup> spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore, Lord, were thine eyes hood-winked with a veil? C. That thy spiritual blindness being removed, thou mightest behold the face of my Father in Heaven.

S. Lord, wherefore did they <sup>a</sup> buffet thee, with fists, and beat thee with <sup>b</sup> staves? C. That thou mightst be freed from the strokes and tearings of infernal fiends.

S. Lord, wherefore wouldst thou be reviled? C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy <sup>c</sup> face disfigured with

Joh. 19. 5.

Isai. 1. 18.  
Mat. 27. 29.

<sup>a</sup> 1 Pet. 5. 4.  
Rev. 2. 10.  
<sup>b</sup> Mat. 27. 29.

<sup>c</sup> Mat. 12. 20.  
<sup>d</sup> Mat. 27. 29.

Judg. 16. 25.

<sup>e</sup> Mat. 27. 30.

Mark 14. 65.

<sup>a</sup> Mat. 26. 67.  
<sup>b</sup> Mat. 27. 30.

Mat. 27. 39.

<sup>c</sup> Joh. 19. 3.  
Isa. 50. 6.

d Mat. 22. 30. with blows & blood? C. That thy face might shine glorious as the <sup>d</sup> Angels in heaven.

S. Lord, wherefore wouldest thou be so cruelly <sup>e</sup> scourged? C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.

S. Lord, wherefore wouldest thou be arraigned at Pilate's bar? C. That thou mightest at the last day be acquitted before my judgment-seat.

S. Lord, wherefore wouldest thou be falsely accused? C. That thou shouldst not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Judge? C. That thou being redeemed from the captivity of a bellish tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above? C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all <sup>a</sup> Principalities and Powers.

S. Lord, why wouldest thou suffer thy Passion under <sup>b</sup> Pontius Pilate, being a Roman President to Caesar of Rome? C. To shew that the Casarian, and Pontifician politie of <sup>\*</sup> Rome, should chiefly persecute my Church, and crucifie me in my members.

S. But why Lord, wouldest thou be condemned? C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be proved against thee? C. That thou mightest know, that it was not for my fault, but for thine, that I suffered. S.

<sup>a</sup> Tit. 3. 1.

Rom. 13. 1.

1 Pet. 2. 13, 14.

<sup>b</sup> Luk. 23. 1, 2.

John 19.

13, & c.

<sup>\*</sup> Note well.

Rev. 11. 8.

and Rev. 17. 5, 6.

Joh. 19. 16.

Luk. 23. 24.

Rom. 8. 3.

Mat. 27. 24.

Joh. 19. 6.

S. Lord, wherefore wast thou led to suffer out of the city? C. That I might bring thee to rest in the heavenly City?

Mat. 27. 33.  
Heb. 13. 12.

S. Lord, why did the Jews compell Simon of Cyrene, coming out of the field, to carry thy Cross? C. To shew the weakness whereunto the burden of thy sins brought me: and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

Luk. 23. 26.  
Mat. 27. 32.

S. Lord, why wast thou unstripped of thy garments? C. That thou mightest see how I forsook all to redeem thee.

Joh. 19. 23.

S. Lord, wherefore wouldst thou be lift up upon a Cross? C. That I might lift thee up with me to heaven.

Luk. 23. 33.

S. Lord, wherefore didst thou hang upon a cursed tree? C. That I might satisfie for thy sin committed in eating the forbidden fruit of a tree.

Ibid.

Gen. 2. 17.

S. Lord, wherefore wouldst thou hang between two thieves? C. That thou my dear soul mightst have place in the midst in of heavenly Angels.

Luk. 23. 33.

S. Lord, wherefore were thy hands and feet nailed to the Cross? C. To enlarge thy hands to do the works of righteousness: and to set thy feet at liberty, to walk in the wayes of Peace.

Psal. 22. 16.  
Joh. 20. 25.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls? C. To assure thee, that my death is life unto the dead.

Mat 27. 33.

S. Lord, why did not the Souldiers divide thy seamless coat? C. To shew that my Church is one without rent of schism.

Joh. 19. 24.

S.

Math. 27. 34.

S. Lord, Wherefore didst thou tast Vinegar and gall? C. That thou mightest eat the bread of Angels, and drink the water of life.

John 19. 30.

S. Lord, Why saidst thou upon the Cross, It is finished? C. That thou mightest know, that by my death the <sup>a</sup> Law was fulfilled, and thy redemption effected. \*

<sup>a</sup> Rom. 10. 4.<sup>2</sup> Cor. 3. 13.

S. Lord, why didst thou cry out upon the Cross, <sup>b</sup> my God, my God, why hast thou forsaken me?

<sup>b</sup> Mark 15.

34.

C. Lest thou being forsaken of God, shouldst have been driven to cry in the pains of hell, Wo and alas for evermore.

<sup>c</sup> Math. 27.

45.

S. Lord, wherefore was there such a general <sup>c</sup> darknes when thou didst suffer and cry out on the Cross? C. That thou mightest see an Image of those hellish pains which I suffered, to deliver thee from the endless of pains Hell, and everlasting chains of darknes.

<sup>2</sup> Pct. 2. 4.

Iude v. 6.

S. Lord, why wouldst thou have thine arms nailed abroad? C. That I might embrace the more lovingly, my sweet Soul.

<sup>1</sup> Luke 23.

43.

S. Lord, why did the Thief, that <sup>a</sup> never wrought good before, obtain Paradise upon so short repentance? C. That thou mayst see the power of my death to forgive them that repent, that no sinner needs despair.

Luke 23. 39

S. Lord, why did not the other Thief which hanged as near thee, obtain the like mercy?

Rom 9. 18.

C. Because I leave whom I will, to harden themselves in their lewdness, to destruction, that all should fear, and none presume.

Math. 27. 50.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost?

John 10. 18.

C. That it might appear that no man took my life from me, but that I laid it down of my self.

S. Lord,

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands? C. To teach thee what thou shouldst do, being to \* depart this life.

Luke 23. 46.

\* Joh. 13. 1.

S. Lord, Wherefore did the veil of the Temple rent in twain at thy death? C. To shew that the Levitical Law should be no longer a \* partition-wall between Jews and Gentiles, and that the way to Heaven is now open to all believers.

Math. 27. 51.

a Eph. 2. 14.  
Heb. 10. 19, 20.

S. Lord, Wherefore did the <sup>b</sup> earth quake, and the Stones cleave at thy Death? C. For horror to bear her Lord dying: and to upbraid the cruel hardness of sinners hearts.

b Math. 27. 51.

S. Lord, Wherefore did not the Souldiers break thy Legs, as they did the thieves who hanged at thy right and left hand? C. That thou mightest know, that they had not power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

Exod. 12. 46  
Joh. 19. 33.  
Joh. 19. 34.

S. Lord, Wherefore was thy side opened with a Spear? C. That thou mightest have a way to come nearer my heart.

a There is about mans heart a skin called Pericardium, containing water, which cools and moistens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live. Columb. Anatom. l. 7. Horst. de nat. human. l. 1. exerc. 8. q. 5.

S. Lord, Wherefore ran there out of thy precious side blood and water? C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the \* water which compassed my heart, flowed forth after it, which once spilt, man must needs die.

S. Lord, Wherefore ran the blood first by \* it self, and the water afterwards by it self, out of thy blessed wound? C. To assure thee of two things. 1. That by my blood-shedding Justification and Sanctification were effected

\* 1 John 5. 6.

cted to save thee. Secondly, that my Spirit by the conscionable use of the Water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorify me.

b Mat. 27. 52.

S. Lord, wherefore did the <sup>b</sup> graves open at thy death? C. To signify that Death, by my death, had now received his death's wound, and was overcome.

Mat. 27. 60.

S. Lord, wherefore wouldest thou be buried? C. That thy sins might never rise up to judgment against thee.

Mat. 27. 57.

Joh. 19. 39,

40.

S. Lord, wherefore wouldest thou be buried by two such honourable Senators, as Nicodemus and Joseph of Arimathea? C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

Joh. 19. 41.

Mat. 27. 60.

S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was never man laid before?

C. That it might appear that I, and not another arose; and that by mine own power, not by another's virtue; like him who revived at the touching of Elisha's bones.

2 Kin. 13.

21.

Mat. 28. 6.

S. Lord, wherefore didst thou raise up thy body again? C. That thou maist be assured that thy sins are discharged, and that thou art justified.

Rom. 4. 25.

Mat. 27. 52,

53.

Act. 17. 31.

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection? C. To give an assurance, that all the Saints shall arise, by the virtue of my resurrection at the last day.

Psal. 116. 12.

Gal. 6. 17.

S. Lord, what shall I render unto thee for all these benefits? C. Love thy Creator, and become a new creature.

The



*The Souls Soliloquie, ravished in contemplation of the Passion of our Lord.*

What hadst thou done, O my sweet Saviour, and ever blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldest be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the judgment-seat of Pilate the Roman President? What was thine offence? or to whom didst thou ever wrong? that thou shouldest be thus pitifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face spit upon and covered as it were with shame? to have thy Garments parted, thy hands and feet nailed to the Cross? To be lifted up upon the cursed tree, to be crucified among thieves, and made to taste Gall and Vinegar: and in thy deadly extremity, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt before thy blessed mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine offence, but I can find none in thee; no, not so much as *guile to have*

Mat. 27. 19.

have been found in thy mouth. Thy enemies are challenged, and none of them dare rebuke thee of sin; thy accusers (that are suborned) agree not in their witness, the Judge that condemns thee, openly cleareth thy *innocency*, his <sup>a</sup> wife sends him word she was warned in a dream that thou wast a just man, and therefore should take heed of doing injustice unto thee. The Centurion that executed thee, confessed thee of a truth to be both a just-man, and the very Son of God. The thief that hanged with thee justifieth thee, that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows, my sins wrought thy shame, my iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence; I am guilty, and thou art arraigned; I committed the sin, and thou suffer'dst the death; I have done the crime, & thou hangedst on the Cross: Oh the deepness of Gods love! Oh the wonderful disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! the wicked transgresseth, & the just is punished, the guilty is let escape, and the innocent is arraigned; the malefactor is acquitted, and the harmless condemned: what the evil man deserveth, the good man suffereth, the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently express thy love, or commend thy pity, or extol thy praise: I was proud

proud, & thou art humbled; I was disobedient, & thou becamest obedient; I did eat the forbidden fruit, & thou didst hang on the cursed tree; I plaid the glutton, and thou didst fast; evil concupiscence drew me to eat the pleasant apple, & perfect charity led thee to drink of the bitter cup; I assayed the sweetness of the fruit, & thou didst taste the bitterness of the gall. Foolish Eve smiled when I laughed: but blessed Mary wept when thy heart bled & died. O my God, here I see thy goodness & my badness, thy justice & my injustice; the impiety of my flesh, and the piety of thy nature. And now, O blessed Lord, thou hast endured all this for my sake; *what shall I render unto thee for all thy benefits bestowed upon me a sinful soul?* Indeed, Lord, I acknowledge, that I owe thee already for my creation more than I am able to pay: for I am in that respect bound, with all my powers and affections to love and adore thee. If I owed my self unto thee for giving me my self in my creation, what shall I now render to thee for giving thy self for me to so cruel a death, to procure my Redemption? great was the benefit that thou wouldest create me of nothing: but what tongue can express the greatness of this grace, that thou didst redeem me with so dear a price when I was worse than nothing? Surely, Lord, If I cannot pay the thanks I owe thee (*and who can pay thee, who bestowed thy graces without respect of merit or regard of measure?*) it is the abundance of thy blessings that makes me such a bankrupt, that I am so far

far unable to pay the *principal*, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the loss of thine image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and mind, as I should: therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost and condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in *mercy*: that I may in truth of heart love my neighbour for *thy sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood, O Lord, let me never forget thine infinite love, and this unspeakable benefit of my *redemption*: without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for mine iniquities, as I have *deserved*; yet be merciful unto me for the *merits* of thy Son, who

so

so much for me hath suffered. What if thou seest nothing in me but *misery*, which might move *anger* and *passion*? Yet behold the *merits* of thy Son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of his *incarnation*, and remit the *misery* of my transgression. And as oft as the *wounds* of thy Son appear in thy *sight*; O, let the *woes* of my sins be hid from thy *presence*. As oft as the *redness* of his blood glisters in thine *eyes*: O let the *guiltiness* of my sins be blotted out of thy *Book*. The *wantonness* of my flesh provoked thee unto *wrath*, O, let the *chastity* of his flesh persuade thee to *mercy*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy *favor*. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of *mercy*: for what can *man* deserve to suffer, which *God*, made *man*, cannot merit to have forgiven? When I consider the greatness of thy *passion*; then do I see the *trueness* of that saying: That *Christ* came into the world to save the *chiefest* sinners. Darest thou, O *Cain*, say that thy sins are greater than may be forgiven? Thou liest like a *murderer*; the *mercies* of one *Christ* are able to forgive a world of *Cains*, if they'll believe & repent. The sins of all sinners are finite, the *mercies* of *God* are infinite. Therefore, O *Father*, for the death and *passions* sake, which thy Son *Jesus Christ* hath suffered for me, & I have now remembered to thee, pardon and forgive thou unto me all my sins, & deliver me from the curse & vengeance which they have justly deserved, & through his merits,

## The Practice of Piety.

merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for, neither shall mine importunity cease to call and knock with the many that would borrow the loaves, until thou arise, and open unto me thy gates of grace. And if thou wilt not bestow on me thy loaves, yet, O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry hand-maid. And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lust) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith by my devout example. Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the Devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy Kingdom. Receive me into that joyful Paradise, which thou didst promise to the penitent thief, which at his last gasp upon the cross, so devoutly begged thy mercy and admission into thy Kingdom. Grant this, O Christ, for thy own Names sake, to whom (as is most due) I ascribe all glory and honour, praise and dominion, both now and for ever. Amen.

F I N I S.



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